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The annual meeting of the National Catholic Educational Association will be held June 23 to 26, 1930, at the new Auditorium, New Orleans, Louisiana.

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Those who avail themselves of these offerings will return to the daily tasks, back to their schools, refreshed in spirit and strengthened in service, with the consciousness of having been well repaid for the time and effort expended.

Therefore, let us attend, and do our share toward giving Catholic education a renewed impetus, a finer conception, and a greater meaning!

The Publisher

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The Christian Education System

Edward A. Fitzpatrick

WHAT is the foundation of Christian education? The answer during these twenty Christian centuries has been St. Paul's: "Foundation can no man lay other than that which is laid, which is Jesus Christ."

This is the whole meaning of the New Testament, as indeed it is of the Old Testament which is the announcement and anticipation of it. As the New Testament is examined in its entirety and not in one's favorite verses only, nor in those verses which are often quoted, one is struck by the tremendous design of human history; the extraordinary range and depth of Christ's teaching, religious, moral, and social, and the context of historical facts miraculous and ordinary in which the whole thing takes place.

These events are no mere panorama of successive views. They are the culmination of thousands of years of human history, they are the opening of a new era. Men have recognized this and divide time according to the event. The supreme drama of human history has its tragic climax in the Crucifixion and the beginning of its resolution in the Resurrection. In it is truly revealed the Divine plan of God's love for man, of God's condescension to man and of God's infinite mercy.

Veritably there was a New Heaven and a New Earth. We saw more truly in nature every day, in Browning's fine phrase, "God renew His ancient rapture." But very much more we saw a new meaning and significance of man, in whose form God became incarnate. We sense his greatness as never be-

fore because of the Incarnation and of the Crucifixion, his eternal worth. Truly indeed is he only a little lower than the angels. Let Comenius who caught the spirit of the New Testament, tell it in his echoing words:

For what is the voice from heaven that resounds in the Scriptures but "Know thyself, O man, and know Me." Me the source of eternity, of wisdom and of grace; thyself, My creation, My likeness, My delight.

For I have destined thee to be the companion of My eternity; for thy use I designed the heaven, the earth, and all that in them is; to thee alone I gave all those things in conjunction, which to the rest of creation I gave but singly, namely, Existence, Vitality, Sense, and Reason. I have made thee to have dominion over all the works of My hands. I have placed all things under thy feet, sheep and oxen and the beasts of the field, the fowl of the air and the fish of the sea, and I have crowned thee with glory and with honor. (Psalm viii.) To thee, finally, lest anything should be lacking, I have given Myself in personal communion, joining My nature to thine for eternity, and in this distinguishing thee from all created things, visible and invisible. For what creature in heaven or in the earth can boast that God was manifest in his flesh and was seen of angels. (I Tim. iii. 1) not, forsooth that they might only see and marvel at Him Whom they desired to see (I Peter i. 12), but that they might adore God made manifest in the flesh, the Son of God and of man. (Heb. i. 6; John i. 51; Matt. iv. 11.) Know therefore that thou art the corner stone and epitome of My works, the representative of God among them, the crown of My glory.—(Comenius, *The Great Didactic*, pp. 25-26.)

How shall man prepare himself for this place in God's universe? How shall he be trained for the "high vocation" to which he is called? How shall he order his life in accordance with this high conception of his destiny? Fortunately he is not left to his own

Note: This is a summary of Dr. Fitzpatrick's new book, *The Foundation of Christian Education*, (Bruce) which will be off the press this month.

devices. He is not in a position that many modern men think they are in, of finding or making a way to worship God or serve God, or express this love for his Creator. No little scheme of man can serve in the place of that tremendous plan told from the very lips of Christ the Lord, how man is to know, to love, and to serve God. This way is not man made, but God made. And it has been our purpose to tell it in the language of the fundamental document of Christianity, the New Testament. And we have called this the fundamental educational document of Christianity because the way is educational.

The Christian system is essentially an educational instrumentality. The coefficients of all its forms and activities are educational. Man is trained, disciplined, educated to the high responsibility of a sonship of God. The organization established is a teaching organization; its personnel is primarily teachers; the purpose is educational, to make man worthy of the vocation to which he is called; its activities and its rites are the method and curricula of the educational system which Christianity is. To become "saints" or Christians, requires an educational process of self-control, self-mastery, of the destruction of sin, of faith in and through Christ. In the following pages we shall summarize the result of our direct study of the New Testament as an educational document.

The Aim of Christian Education

The Penitent Thief on Calvary. "Today shalt thou be with Me in paradise," said the Crucified One to the penitent thief hanging on a cross, who rebuked the other thief who railed at Christ with his "If thou be Christ, save Thyself and us." And one almost hears the echo of the devil himself in the temptations in the wilderness: "If Thou be the Son of God command that these stones be made bread." But the penitent thief said to the other: "Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy Kingdom." (Luke xxiii. 40-42.)

The Kingdom of God. So the penitent thief achieved the supreme end of the Christian life, to be in paradise with Christ the Lord. Christ had promised His followers: "In My Father's house there are many mansions. If not, I would have told you: because I go to prepare a place for you." He promised them also the place which had been prepared from the "foundation of the world." This is the Kingdom in which the penitent thief hoped Christ would remember him. It is the Kingdom of God, which He preached and for which He evangelized. In it would be the treasure which moths or rust do not corrupt, nor thieves break through or steal. It was the consummation, for which Christ taught His disciples to pray: Thy Kingdom come. In it was life everlasting, the life eternal, the abundant life. To the disciples this promise of a life everlasting was

expressed negatively, too: "Thou shalt not die or perish forever." "Though they be dead, they shall live."

The Jews of the day had expected the establishment of a national kingdom with a king—a real purple-arassed king—a king of temporal power. Hardly a child born in a stable talking about a Kingdom not of this world—a Divine, everlasting, universal Kingdom.

Glory of the Kingdoms of the World. And the tempter, leading Christ up to an exceedingly high mountain, and showing Him, as men have been shown in all ages before and since, "all the kingdoms of the world and the glory of them," and making the promise of destruction, "All these things will I give Thee if falling down Thou worship me" (Matt. iv. 9), and the answer of Christ and the Christlike has been, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." So the world, the worldly, and worldliness are rejected. The abundance of things which a man possesseth are as nothing, even all the kingdoms of the world and their glory. The main thing, the one thing needful is to save your soul. For what shall it profit a man if he gain the *whole world* and lose his own soul? What shall a man give in exchange for his soul? What? And the impossibility of translating or exchanging material and spiritual values is announced. "He who is not with Me is against Me, and he that gathereth not, scattereth." You cannot serve God and mammon.

To St. Paul, the disciple, as it is to his Lord, Jesus Christ, the end of the Christian life is human salvation, life everlasting, the resurrection from the dead—but now the disciple speaks, through and "in Christ Jesus our Lord." This emphasis on Christ as the way, is practically the only distinction between the statement of the aim of Christian education in the Gospels and in the Epistles.

In the first chapter of Romans, St. Paul describes in utter bluntness and in utter truth, the life without Christ in the midst of "the glory that was Greece and the splendor that was Rome."

"And inasmuch as they have resolved against possessing the knowledge of God, God hath delivered them over to a reprobate mind, that they should do what is disgraceful, being filled with all wickedness, villainy, covetousness, malice; replete with envy, murder, strife, guile, spite; backbiters, slanderers, Godhaters, insolent, arrogant, braggarts, devisers of evil, rebellious to parents, without understanding, without honor, without affection, without pity." (Rom. i. 28-31.)

The Aims of Christian Education. So the aim or purpose of Christian education is clear, unmistakable. It is a spiritual aim, an other-worldly aim, a supernatural aim. It is the resurrection from the dead. It is life everlasting. It is life eternal. It is life in Christ. It is the life of grace. It is in no sense merely social, and it is not concerned primarily with social welfare, social well-being or any merely mundane end, though it will have transforming social results. Wealth, power,

prestige, position, notoriety, scholarship, research, culture, civic intelligence, social efficiency, vocational skill are not the purpose of Christian education, are not, in fact, in the vocabulary of Christian terminology. Of these aims, those which are good may be incidental results of the Christian scheme. They are not primary, they are not ends at all. "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you." "Mortality shall be swallowed up in life."

The Extent of the System

We are One in Christ. The Gospel of the Kingdom was to be preached in the whole world. It was to be preached unto all nations beginning at Jerusalem. It was to be preached to the poor, as Christ Himself preached it to them. It was in the summarizing phrases of the Gospels, to be preached to every creature in the whole world until the consummation come. So the promise of Christ was for all in all time. The Christian system is universal, catholic. And St. Peter, along with the Twelve, and St. Paul, are the first of a great and long line of missionaries of Christ who have carried the Gospel to "every creature under heaven." St. Paul was in word and deed an apostle. He formulated this universal scope in the Christian education as usual in terms of Christ. "In Him is neither Jew nor Greek, neither slave nor free, neither male nor female; for ye are all one person in Christ Jesus." St. Paul knew no man according to the flesh, knew no distinction among men, but this he did know that "whosoever are led by the Spirit of God are the sons of God." And St. Paul quotes, approving the words of the Psalmist, "Their voice hath gone forth unto all the earth and their words to the ends of the world."

"*I Have Not Lost Any.*" Christianity is no mere nationalistic scheme, or confined to one nation or to one time. It is universal in extent, extending to every creature to the end of time. And the Christian teacher must remember Christ's one statement, "Of all Thou has given Me, I have not lost any." He must therefore remember that every one whatever his external appearance, whatever his color, whatever his apparent intellectual ability, or lack of it, to him the Gospel must be preached and it was for him Christ died. The ideal of the extent of the Christian educational system is best expressed in the very phrase under discussion, "Of all Thou hast given Me, I have not lost any."

The Good Tidings for All. The Christian education is for all, without distinction for Jew and Gentile, for male and female, for rich and poor, for slave and free. It is for people in all time. It knows no distinction among human creatures or any limitation in time.

The Method and Curriculum

Imitation of Christ. "Be ye perfect as your Heavenly Father is perfect," may be considered a statement of aim or of method. The perfection of God the Father is obviously an impossible, if not an incomprehensible, ideal for men. It certainly is not an optimum. But it

is brought within the comprehension of man, and his aspiration and hope by the Incarnation, the example of Christ. This embodiment of the Christian ideal in a lovable and loving personality, beckoning us ever upward and onward to a Life beyond life, is, as was elsewhere noted, a tremendous pedagogical asset. "Follow Me," has echoed through the centuries, and men have not only written books in answer to that command, but have ordered their life in accord with it. They have given up for Him everything the world holds dear, and have suffered everything the world considers ignominious, even to martyrdom—the martyrdom of the cross.

Living, life activity is the essence of the Christian method. Life activity is the essence of the Christian curriculum. For even in the sacramental life, the intention and will are of immense importance—a condition *sine qua non*. The commands, from *One* having authority, were clear and unmistakable: love God; love your neighbor; love your enemy; repent; watch and pray; forgive; deny yourself; "be born again" (Matt. xix. 17); keep the commandments; be converted; become as little children; be meek and humble of heart; believe; do as you would be done by; resist not evil; lay not up treasure on earth; judge not; render to Caesar the things that are Caesar's; render to God the things that are God's.

Such will be the Christian life, such is the Christian method. Such, too, is the Christian curriculum. It is the translation of the command of God into a series of life activities. It gives the detail of that summary of the Law and the Prophets: the love of God and the love of neighbor. Do this and live. And, offering the example of the Good Samaritan, Our Lord says: "Go, do ye in like manner." Of the rich man it was required for perfection, "Go, sell what thou hast and give to the poor and follow Me."

The Sacramental Life. Baptism is the indispensable means to enter this new life. Like the original creation, the spirit of God moves on the waters, in the new creation, the water is the water of baptism. Should the individual lose this grace that comes with baptism, he regains it through penance and the food of the Eucharist which Christ has promised, and of which He said, "Unless you eat of the Body of the Son of Man and drink His Blood, you shall not have life in you." These are the two great regular means of keeping this spiritual life—this life of grace—the sacraments of penance and of the Eucharist. Other sacraments there are for special occasions, or special conditions, for confirmation, for marriage, for the priesthood, and for the sick or dying. These are used only in the special conditions, ordinarily but once in a lifetime at an appropriate time.

Organization

The Charter of the Teaching Organization. The charter of the Christian education organization is, as we have seen:

"All power is given to Me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world." (Matt. xxviii. 18-20.)

This is clearly the beginning of a teaching organization. The charge to the teaching group is, "Go and teach." The teaching was to be carried to all nations, even to the consummation of the world. Christ was to be the source of the teaching: "all things whatsoever I have commanded you," and He, too, was the guarantee of the teaching in all time, even to the consummation of the world.

God, the Father. The ultimate source of everything in the teaching organization is God, the Father. Thus Christ summarizes the relationship: "As Thou has sent Me into the world, I also have sent them into the world." Christ is the Mediator between the Living God and men; and the Apostles and their successors are His agents.

Christ. Christ is the Son of the Most High God, in Whom God is well pleased. He is the light of the world. He is the Holy One, the Anointed of the Lord, the Savior, Redeemer, Messiah. He is the Lamb of God Who takest away the sins of the world. He is priest forever after the order of Melchisedech. He is Priest and Victim. He is the Clean Oblation.

The Humanity of the Apostles. After passing the whole night in the prayer of God, He selects twelve men without any apparently clear qualifications for the task except that He selected them. They are quite ordinary human beings. It is by ordinary human beings that the tremendous work begun on Calvary is to be continued. And though these twelve are to live with the Savior for three years, are to be taught and trained by Him, are to have His living example, are to know Him in truth, yet, one of them is to betray Him, all are to desert him momentarily in the last week, the leader of them is to deny Him thrice, and even after the Resurrection there is a doubting Thomas. After the Resurrection He is asked, as if they understood not what it was all about, and what He came for: Wilt thou restore the kingdom of Israel?

Twenty Christian Centuries. But with these merely human materials the world has been transformed, and twenty Christian centuries is a tribute to the lowly Nazarene, and His twelve lowly Apostles. Though built on merely human beings, elevated to a supernatural plane by the grace of God, almost every merely human consideration or calculation is neglected. In the teaching class, the greatest among them shall be servant to all.

The Reward of the Teachers. What is promised to them? They shall be scourged, they shall be delivered up to governors and council; they shall be hated for "My Name's sake," — in short, whosoever killeth them,

thinketh he doth the Lord a service. All, apostle and disciple, must take up his cross and deny himself. No royal road. No easy, no primrose path. But oh, at the end of it, the Master and eternal life. "He that findeth his life, shall lose it, and he that loseth his life for Me, shall find it."

The Personnel of the Teaching Organization. To Christ's question, "Whom do you say I am," the leader of them, who is always given at the head of the lists of Apostles, makes this confession of faith, "Thou art Christ, the Son of the living God." This is the occasion of Christ's announcement, "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it." And Peter, if you will, is the superintendent of schools in the teaching organization. And frequently associated with him are James and John, who thus constitute a kind of executive committee. Supplementing the work of the Apostles is the work of the other seventy-two whom He sent, "two and two before his face into every city and place whither He himself was to come." In the *Acts*, seven deacons are selected to serve tables in order that the Apostles might not have to leave the word of God.

Paul and the Christian Organization. St. Paul, stricken on the road to Damascus, was to be the witness of Him Whom he persecuted. He was to be the "witness to all men of the things he had seen and heard," and the Lord said to him, "Unto the Gentiles afar off will I send thee." So in a special sense was St. Paul the apostle to the Gentiles. He found his place in the Christian organization. He went up to Jerusalem to see St. Peter three years after his return to Damascus, and fourteen years later he went up again in obedience to a revelation. He says, "I might be running or had run in vain." St. Peter, James, and John, who were the pillars, gave him the hand of fellowship. So St. Paul confirmed his place in the Christian educational system. With extraordinary zeal he carried the "good tidings of great joy" beyond its first center, Jerusalem, to ever wider circles, in the process of carrying it to every creature in all nations. He helped develop the organization to enable it to carry the wider range of Christianity, and helped define the doctrines of Christ, the traditions of the first-century Church, and the revelation which he himself received. He was to suffer death by decapitation, as was St. Peter to suffer death by crucifixion at what became the new center of Christianity, Rome. "Thus, then, was all Jerusalem abolished — 'that Jerusalem here below doomed, she and her children alike unto bondage.' In her stead had arisen that mystical 'Sion' greeted from afar by the apostle to the Gentiles, 'a Jerusalem on High, altogether of the heavens.' In the new order of things Rome was destined to take the place of the Jewish metropolis in the olden Covenant; she was to become the Queen City and the Mother, not of a race, but of the whole world."¹

¹Fouard, *The Last Years of St. Paul*, p. 321.

The Textbook and Its Problems

John P. Treacy, M.S.

Editor's Note. The textbook in Catholic schools offers many problems. We shall discuss them as we proceed. In this article, Mr. Treacy presents the case pro and con for two of the major problems, (1) uniformity of textbooks and (2) free textbooks, upon the basis of Tidwell's studies. The information is valuable as a basis for aiding in the solution of diocesan and parochial problems. This article serves as an excellent introduction to the general problem.

TEXTBOOKS always have been a powerful influence in determining what and how American school children should be taught, and they are still potent forces in educational theory and practice. Teachers find guidance and comfort—too much at times—in the texts which they and their pupils hold in their hands. Within such books may be found outlines of procedure; a wealth of information on the different topics, information which only adequately equipped libraries could provide otherwise; suggested methods of teaching; lists of problems, questions, and references; various charts, diagrams, tables, and illustrations; and, interspersed here and there between the pages and lines of the books, a whole philosophy of education. Textbooks, buildings, teachers—you add the pupils and you have practically the whole school of yesterday. What wonder that textbooks have been important.

There is little doubt but that the importance of textbooks has been lessened somewhat by detailed courses of study, laboratory methods of instruction, better-trained teachers, and professional supervision. But a visit to any school of today will convince one that textbooks still have an important function in education. As long as over half of our teachers have less than two years' training beyond the high school and from one fifth to one fourth are new in the profession each year textbooks will continue to have an important function; it is better for many teachers to cling to the experience of another than to flutter about on their own poorly developed techniques. Even well-trained teachers who are provided the best of instructional conditions, find textbooks one of the requirements for efficient teaching. The high standards of workmanship and the cheapness of American books as compared to those of European countries are added incentives for their use in the schools.

Textbook Problems

The use of textbooks results in many administrative and supervisory problems. Should there be uniformity within a parish, city, diocese, or other area? If so, who should select the books, for how long should they be adopted, and what criteria should govern the choice of the selecting body? Should free textbooks be provided for all pupils in all of the grades, or just to the

indigent pupils in the elementary school? What are the legitimate uses of textbooks in the classroom? This is merely a sampling of the problems that arise.

Tidwell in his *State Control of Textbooks* (Bureau of Publications, Teachers College, Columbia University, New York, 1928) shows the present status and the trends of textbook legislation in the United States. He concentrates his efforts on uniformity and free-textbook problems. After showing the status and trends, he suggests a model textbook law for the State of Florida. The administrative problems of private and public schools are so similar that the findings should be of value in both fields. Most of the material which follows is adapted from the work of Tidwell.

Uniformity of Textbooks

History of Uniformity. According to Tidwell, "prior to 1850, children brought to school whatever books they happened to have. Instruction was largely individual, and the schools were ungraded. But with the development of graded courses of study and the grading of pupils, uniform textbooks became a necessity. The first laws on the subject directed the patrons of the schools, or the trustees, to agree on a uniform series of textbooks for use in the schools for a given term of years, and parents were required to supply their children with the books thus adopted. Uniformity of textbooks was wholly local. When families moved from one district to another they usually found that different textbooks were used in the new district. To avoid the expense of buying new books each time a family moved from one district to another, popular demand for state-wide uniformity grew up in the states where most of the moving of families was going on. Cubberly makes the point that 'nowhere in the world do people move about as much as they do in the United States.'" (P. 3.)

Present Status of Uniformity Laws: Apparent Trends. The author considers the uniformity laws for each of the ten-year periods from 1895-97 to 1925-27. Comparing the conditions of the two end periods is sufficient to show the trends. (Adapted from Table 2, p. 6.)

Area of Uniformity	1895-97	1925-27
State	18	25
County	9	6
Local	21	17

Obviously, there is a trend away from county uniformity and toward state uniformity. Twenty-five states now have uniformity laws of some kind. Of these, sixteen have state-wide uniformity of textbooks in all the grades of the elementary and high school,

and nine have uniformity in the elementary grades only.

The Adopting Machinery. Tidwell found "that the adopting bodies in the states which have state-wide uniformity, are of two principal kinds. Eleven of the states having state-wide uniformity designate the state board of education as the adopting body; eleven states have specially appointed textbook commissions." (P. 15.) The members of the adopting body are usually engaged in educational work. The number of members varies from three to thirteen, with seven the most common number. Terms of office range from a minimum of two years to an indefinite maximum, with four years the most common term. The powers of the body are broad and general. The term of adoption varies from three to ten years, with five years the most common period. While "uniformity is generally interpreted to mean a single list of books, usually one book for each subject taught in each grade," (p. 18) "21 states have made definite provisions for supplementary books, which usually consists of supplementary readers." (P. 21.)

Arguments for State Uniformity. 1. Advocates of state uniformity argue that the cost of textbooks is less where uniformity laws prevail, and give various logical reasons. *Rebuttal:* In practice "nonuniformity states which have 'open lists' secure prices that are as low as prices quoted in uniformity states. As a matter of fact, natural competition among publishers is sufficient to insure fair prices." (P. 45.)

2. It is said that adopting bodies are more expert, and that they can make better selections than can local authorities. *Rebuttal:* Since adopting bodies are so small, it is impossible for them to be expert in all the fields in which they have to make selections, but advisory committees in each field made up of experts might obviate this situation.

3. "When books are selected by a state adopting body, the teachers and other school officials throughout the state are relieved of the importunities of textbook salesman." (P. 46.) *Rebuttal:* State uniformity puts the awarding of contracts into the hands of a few, and "temptation to resort to illegal practices is great." (P. 46.)

4. "The plan of state uniformity of textbooks avoids losses on books when families move from one school district to another." (P. 46.) *Rebuttal:* This argument "has no point where textbooks are furnished free, as they are now furnished in most states." (P. 47.)

5. "The use of uniform textbooks throughout a state makes possible the formulation and adoption of a uniform minimum state course of study which can be enforced." *Rebuttal:* "Within a given city, or even a given school, uniform courses of study are undesirable and impractical. Many schools have grouped their classes into classes according to their abilities, and have adapted their courses of study to the needs of each group." (P. 47.)

Arguments Against Uniformity. Typical state-

ments are: "Books which may be suitable for one locality may not be suitable for a different locality." "State uniformity means comparatively long-term adoptions—usually about five years in length. This provision of the law prevents the adoption of new and better textbooks which are constantly appearing." "Too much state control stifles individual enterprise and initiative. Most of the significant contributions to educational theory and practice have come from individuals who have been free to experiment." (Pp. 47-49.)

Criteria for a Uniformity Law. "(1) The price of books under the proposed plan must be as low as they would be under any other sound plan. (2) The selection of textbooks must be made by a competent professional body. (3) The proposed plan must provide against losses when families move from one district to another. (4) Textbooks must be selected with reference to courses of study. (5) The books selected must fit the particular needs of the schools which will use them. (6) The proposed law must provide for the dropping of unsatisfactory textbooks and for replacing them with satisfactory books within a reasonable time. (7) Under the proposed plan the term of adoption must be flexible. (8) Local districts must be given as much freedom in the management of their schools as they are capable of exercising wisely and effectively." (P. 53.)

Free Textbooks

History of the Free-Textbook Movement. Again we shall listen to Tidwell: "The question of free textbooks arose even earlier than that of uniformity. Philadelphia was the first city to supply free textbooks in the public schools (1818), and Massachusetts was the first state to make free textbooks mandatory throughout the state (1884). The United States Commissioner of Education reported in 1902, as a result of a study made by the United State Bureau of Education, that 93 of the 161 cities then having a population of 25,000 or more were supplying free textbooks to some or all of their pupils." (P. 3.)

The Status and Trends of Free-Textbook Legislation. Tidwell also compares the free-textbook laws for each of the ten-year periods from 1895-97 to 1925-27. A comparison of the results shows that there is a very pronounced trend toward the providing of free books to all pupils of elementary and secondary schools. Twenty states now have laws making it mandatory that pupils be provided with free textbooks, as compared to nine in 1895-97. Twenty-three states now have "permissive" laws, as compared to twelve at the earlier period. Only five states have no laws relating to free textbooks, while there were 27 such states in 1895-97. One needs no unusual imagination to foresee the day when free textbooks will be nearly as common as free buildings, free desks, and free teachers.

Arguments for Free Textbooks. The following excerpts show in outline the principal bases of argument (pp. 49-51):

"In American schools, textbooks are as essential as

teachers or school buildings. In a system of free public schools there is no more reason why a child should furnish his books than why he should pay his own share of the teacher's salary or the fuel bill or the janitor's wages.

"The provision of free textbooks eliminates the delay in beginning a school term due to the slowness of parents in furnishing their children with necessary textbooks."

"When textbooks are furnished free to all children, problems growing out of dealing with indigent parents and children are of little or no consequence. Many parents are extremely sensitive about accepting charity in any form."

"Of all school expenses the only one that falls directly on the individual is the expense of textbooks. All other expenses are borne out of general school taxes."

"Textbooks cost less when they are purchased by the city, the county, or the state, than they do when they are purchased from dealers by individuals. . . . Moreover, fewer books are needed because each book, under the free-textbook plan, is used up."

"Free textbooks increase attendance, especially in the upper grades where the burden of buying books is heaviest and where the tendency to drop out is greatest."

Arguments Against Free Textbooks. Again we follow the arguments set forth by Tidwell (pp. 51-53):

"Under the free-textbook plan, after the first year of use, books become second-hand. They become increasingly dirty and unattractive with each additional year of use until they finally fall apart. . . . Not only are free textbooks usually dirty and unattractive, but they may well be disease-germ carriers." *Rebuttal:* "Under private ownership the teacher can have very little to say about the abuse of books, whereas under public ownership she can demand reasonable care of them."

"Free textbooks greatly increase the burden of taxation for school purposes, and thereby awaken public opposition to the schools." *Rebuttal:* "In no case is the cost of textbooks more than 2 or 3 per cent of the total amount spent for teachers' salaries and the increase in taxation is practically negligible."

"Under the free-textbook plan, the children are deprived of the use of textbooks during the vacation period."

"The child has no feeling of personal ownership such as he would have if the books belonged to him. He is not encouraged to build up a library of his own and thereby to acquire what may become a permanent wholesome interest."

"The free-textbook plan of operation makes it necessary for schools to set up more or less elaborate machinery to distribute and account for textbooks."

"Free textbooks encourage the public to depend upon the state. Self-reliance and resourcefulness are discouraged in the degree that the state does for an individual

what he can readily do for himself." *Rebuttal:* "Precisely the same arguments might be made against free schools or free bridges or free fire departments. None of them is really free. They are all tax supported."

A Proposed Textbook Law

One of the purposes of Tidwell's study was to formulate principles upon which to draw up a textbook law for the State of Florida. After proposing a detailed textbook law for that state, the author summarizes the general provisions as follows (pp. 70-71):

1. The state department of education, under the state board of education, shall have authority to select textbooks for use in all of the public schools of the state, and to make all rules and regulations necessary to carry out the manifest intent of the textbook law.

2. The state department of education shall approve for use in all the public schools in the state, multiple lists of textbooks for each grade and each subject prescribed in the state course of study. County districts shall have the right to choose from such approved lists, subject to the approval of the state department of education. It is specifically provided that the adopted textbooks need not be uniform within any county or local district.

The approved list shall consist of not less than three and not more than seven textbooks, appropriate for each grade and for each subject prescribed in the state course of study.

Local districts shall have the right to use books other than those on the approved list when it may appear to the state department of education that the needs of such local districts are not adequately served by books on the approved list.

3. The term of years for which any textbook shall be adopted shall be determined by the county school official. Terms of adoption need not be uniform for all books or for all grades. County school officials shall have authority to drop unsatisfactory textbooks at the close of any school year, and, subject to the approval of the state department of education, to adopt other books from the approved list, as their interests may appear, provided the state department of education shall first be notified in writing of the proposed change, together with the specific reasons therefor.

4. The state department of education shall not consider any textbook for the approved list until the publisher of such textbooks has filed with the state department of education an affidavit showing the lowest price at which said textbook is sold anywhere in the United States under similar conditions of distribution; and no textbook shall be placed on the approved list until the publisher has executed a suitable contract and filed a suitable bond, as the state department of education may require, to furnish said textbook at the price and for the term of years agreed on by the state department of education and the publisher.

5. The county school district shall furnish textbooks and all other educational supplies without charge

to all pupils attending the public schools within the county subject to such rules and regulations as the county school officials may prescribe.

6. Free textbooks and other educational supplies shall be included in and considered a part of the state's minimum educational program."

In Conclusion

Textbooks are still essential tools of instruction. Many problems arise from this fact. The purpose of this article is to suggest solutions to those problems, especially to those problems having to do with providing free and uniform textbooks to pupils. Tidwell's study of similar problems in the public schools has been quoted at length. While Catholic-school problems are not identical with those of the public schools, many common elements exist. An examination of recent findings and recommendations relative to textbook problems in the public-school field should prove illuminating to Catholic-school administrators, supervisors, and teachers.

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The Pastor and His School Principal

Rev. Carroll F. Deady, M.A., S.T.D.

Editor's Note. The following article gives a very timely suggestion for the welfare of our schools. For the school with an enrollment as large as that of the average city parish, a full-time active principal is an essential. Father Deady points out a number of reasons in proof of this statement.

USUALLY at this time of the year, zealous pastors are making arrangements with the teaching communities to meet new school developments for the coming year. Some pastors are opening new schools, a few are requiring an increase in the teaching personnel, while others are requesting changes or improvements in the faculty. In the midst of this laudable care and solicitude, pastors would do well to pause and consider the advisability of securing from their teaching community, over and above the full necessary quota of classroom teachers, a Sister principal. For the modern parish school a free, nonteaching principal is no longer a luxury, but a necessity. Indeed, the average school without a free principal is losing or wasting more money than, on a conservative estimate, would pay the salaries of five or more Sisters.

The parish-school principal of today is an entirely different personage from the one of some years ago when most pastors were in school. Usually she was an elderly Nun, who had spent her best years in the classroom, and then was put in charge of a local community as superior. She taught the upper grades and attempted to do the principal's work after or during school hours. Her own classes were subject to interruption at all times. The tendency today is to place a younger Sister

in charge, an experienced teacher notwithstanding, but one whose vigor has not been sapped in classroom teaching. Accordingly, the considerate pastor procures a sufficient teaching force, religious or lay, so that this type of principal will be free from classroom routine and able to devote her entire time to the organization, administration, and supervision of his parish school.

Provision for Retarded Pupils

The efficiency and financial saving to the parish of the free Sister principal can be demonstrated in the problem of retardation. Upon investigation, the pastor will probably discover that about 10 per cent of his pupils fail to make their grade each year. In a school of 800 pupils, approximately 80 are retarded each year and forced to spend another year in the same grade. In other words, this parish has to stand the yearly expense of reëducating these pupils, an amount that would run between \$1,200 and \$2,000. No doubt this item of expense is never considered or segregated on the school budget, but it can easily be seen that it has a place there. In most cases it is accepted as inevitable. In the school where the pastor has provided for an active, efficient, free Sister principal, this retardation should not take place. Such a principal is free from all class duties, and hence, able to acquire an intimate knowledge of each classroom and, in some degree, of each pupil. Coöperating with the teacher, the principal

discerns these potential failures early in the year, studies the causes that will bring about this failure and "nips it in the bud." She, at least, prescribes, and, if possible, administers remedial work, provides special classes, secures parental cooperation, and employs the many other professional devices at her command, in order to bring such pupils to their normal capacity attainments. The pastor having a free principal will discover that his pupil failures are reduced to about 2 per cent. In this item alone, a school of 800 pupils would save over \$2,000 a year, and 8 per cent of the children annually would save a year of their lives.

Supervision

Furthermore, the free Sister principal justifies her existence in taking care of the problem of supervision. It is generally acknowledged among educators that the quality and the quantity of the instruction given the pupils is greatly improved when the teacher is skillfully supervised in the actual classroom situations. Our diocesan systems cannot yet afford the luxury of special supervisors in each or any subject in the curriculum. Accordingly the burden of this necessary supervision falls upon the Sister principal. It must be remembered that the reception of a religious habit or the attaining of a college degree does not make a Sister a teacher. For this latter occupation specific professional training is required. The work of the community normal school, no matter how thorough, needs to be supplemented by actual classroom experience closely supervised and intelligently directed. Nearly every school has one or more of these comparatively new teachers on its staff, and they require the advice and help of the principal in the classroom. If such counsel is not available the parish children are the losers and the teacher is not culpable. Even the experienced teacher seeks and appreciates the skillful help of the supervising principal because from the very nature of her work the Sister principal has a broader outlook than the Sister confined to one classroom. Finally, if the pastor is forced to employ inexperienced lay teachers to augment the faculty, the necessity of supervision is still more apparent. Probably this may seem to some people to be an overstatement of the defects of the faithful, hard-working Sisters; but it will require only a few moments in some classrooms to discover the mental atrocities that pass in the name of teaching. To permit these to endure and become fixed modes of action is working a dual hardship on the teacher and on the pupil. In our present parish system, the free Sister principal, unshackled from the classroom and the office, is the temporary solution for the problem of supervision.

Analyzes Teaching Process

Another great advantage of the free Sister principal is her agility to administer and interpret intelligence and achievement tests in all the classes. Efficiency in education demands the use of these modern tools. They tend to render teaching and the results of teaching ob-

jective rather than subjective. Probably most pastors have not had an opportunity to become acquainted with or observe the workings of testing programs that claim the principal's attention. These instruments, while not yet perfect, are far beyond the experimental stage, and the modern school cannot afford to neglect them. When properly given and scored, the group intelligence tests will give the priest and the Sisters the relatively accurate intelligence rating of each child. This objective knowledge is not only of inestimable worth to the pastor, to the principal, and to the teacher in the division of classes, promotions, retardations, disciplinary, social, and moral problems, but will be the basis of more intelligent guidance in the future. Standard achievement tests in each subject in the curriculum will show how the pupil, the class, or the school measures up to the average of the city or the country in respect to grade or age. As a complement to the intelligence ratings, these achievement results show at what percentage of his capacity each pupil is working, thereby giving the principal and teacher an accurate measure of progress. To the pastor they yield definite and accurate information as to the grade of work being done in his school as a whole and in each class in particular. However, in order to afford accurate statistics, these tests must be uniformly administered by one who has had some training in their technique. This can be readily acquired by the average principal who has the time at her disposal. In passing, it may be stated that there the added value to the testing program, which sometimes is lost sight of, is its diagnostic value. The skillful principal can utilize the results of these tests to discover and strengthen the weak points in the pupil, the grade, or the school. Any pastor will readily admit that these great advantages cannot be reaped in his school without the full-time principal.

Probably the free Sister principal is pictured here as the panacea for all the present evils in the parish school. The purpose of the writer is merely to bring the advantages of such a Sister forcibly before the attention of the pastor at this time of year. The average priest has neither the time nor the inclination to become acquainted with the technical problems of education. Yet he desires his school to have the best obtainable within the financial means of the parish. Perchance, these means will allow him to take advantage of the suggested improvement in the acquisition of the free principal. Her worth has been demonstrated in a cursory way in the fields of retardation, supervision, and testing under present conditions. But the priest can readily observe that all the usual administrative offices of the principal will be better performed under this system than where grade teaching is combined with the principalship.

Summary of Activities

A summary of a few of the major achievements of a typical free Sister principal will remove them from

the realm of mere theory. During the year 1928-29, Sister A, in a school of 1,000 pupils and under average conditions, administered group intelligence tests to every child; retested every child not agreeing with previously stated teacher's estimate; grouped children in grades according to mental capacities; administered standard tests in reading and arithmetic to all children above the second grade; correlated achievement and intelligence ratings; analyzed and prescribed remedies for any discrepancies between the child's ability and work being produced; made regular classroom supervision; gave demonstration lessons to new and inexperienced teachers by teaching their classes in their presence; conducted a special class in the tool subjects for border line and very dull pupils who could not profit by regular classroom work; and began an April study of possible retardations with a view to total elimination of failures above the primary grades. When the pastor considers that all this work is in ad-

dition to the routine duties of the principal, the numerous office calls and the management of a religious community, he will easily realize that the free Sister principal is a laborer worthy of her hire.

The type of Sister demanded to fulfill these exacting duties is not a rarity. She can be found in nearly every teaching community. Special training would be of profit to her, but this can be acquired at a summer school, if the Sister has the goal in sight. A year's experience, coupled with wide reading, will broaden her outlook on her new position. If the pastor puts in a request to the motherhouse for such a principal, then the demand will soon create the supply. Once the priest watches the results he will feel fully justified that he is doing his best for his children, that they are having "life more abundantly." The final test of the Sister principal's efficiency will always be the test of the Gospel, "Wherefore by their fruits you shall know them."

Supervisors and Principals

Sister M. Mildred, O.S.F.

Editors Note. The results accomplished in education, as in other work, depend largely upon the skill of principals and supervisors in placing teachers where they can do their best and in giving helpful, constructive criticism and leadership. Sister M. Mildred has very clearly outlined the duties, responsibilities, and educational and personal qualifications necessary for efficient supervision.

TO accomplish the aim of Catholic education, a supervisor's program includes classroom visitation and observation, demonstration teaching, conference, teacher training and teacher rating, and through these activities the improvement of instruction. For effective supervision, the visitation and observation of classroom work should be planned, and enough time should be devoted in each room to comprehend the teacher's work. A study of the teacher's lesson plan will be of service to the supervisor in judging the work, for the plan will reveal whether the subject matter was prepared, well chosen, within the comprehension of the class, and adapted to the interests of the pupils. It will furthermore show whether the best method was selected, whether the material and visual aids were suitable, whether the aims of the lesson were accomplished, and whether the assignments that followed the lesson stimulated to pupil activity. No fair estimate can be made of a lesson taught without a copy of the teacher's plan. Since the daily lesson plan is a guarantee of the teacher's immediate preparation and a great means toward the improvement of instruction no teacher should be excused from this necessary preparation. However, less elaborate plans may be accepted from experienced and successful teachers.

Conference and Demonstration

The psychological moment for the conference with the individual teacher is immediately after the session during which the lesson was observed, for then the teacher is in an expectant attitude, if the proper friendly relations exist between the supervisor and the teacher, the latter will gratefully accept any constructive criticisms made. Without destroying the initiative and self-confidence of the teacher, the supervisor may, during this conference, suggest improved methods and help the teacher to become more efficient in selecting and using material and in judging devices and methods. Nothing is more conducive to teacher inspiration than the appreciative and sympathetic attitude of the supervisor during this conference. The teachers must be made to realize that whatever is done or suggested is for the purpose of improving the work of Catholic education. On the other hand, discouragement and lack of coöperation are sure to follow when appreciation and sympathy are lacking.

Demonstration teaching is another device used by supervisors for the improvement of instruction. This device is particularly helpful when the lesson is followed by a full and free discussion of every phase of the work observed. The demonstration might be given by the supervisor herself during the regular class period for the purpose of showing the teacher how to carry over a single lesson unit. Or, when a series of lessons are demonstrated, a period of time might be arranged when other teachers of the same grade, and

meeting with similar difficulties are given an opportunity to observe the more successful teachers. In this case, the community supervisors are in a position to know the weak points and difficulties of the teachers concerned, and can point out definitely just what each individual is to observe. Demonstration given under actual classroom conditions produces the best results, especially when observers are conscious of their weak points. Much of the value of the lesson may be lost, however, when teachers do not take an active part in the discussions that follow immediately after the demonstration. The best opportunity for demonstration teaching can be provided for during the summer sessions conducted for the purpose of teacher training when young, inexperienced, and weak teachers may observe the successful teachers, and discuss their problems and assist in the preparation of the particular lessons.

Improved Teacher Training

In an article on "Growth and Progress of Catholic Schools," Rev. P. J. McCormick, dean of the Catholic Sisters College, speaks of the most gratifying evidence of progress in our Catholic schools as due to the improvement in teacher training. He says: "With the whole system everywhere growing and making imperative demands for teachers, the standards of teacher preparation have been raised and are still going higher, Dioceses and teaching communities themselves are taking greater care of the normal schools and requiring all elementary teachers to have their normal certificates or diplomas.

"State certification of teachers has had its effect in many dioceses where the state law became effective in regard to teachers in private schools. In some instances, the religious teachers were obliged to secure within a given time the full amount of normal-school credits in order to teach within the state. This necessitated the provision of normal-training courses for our teaching sisterhoods wherever the full amount of normal credit demanded by the state had not been met in the usual normal school. . . . As this improved condition of teacher training is everywhere manifest, it may be properly regarded as one of our best indications of progress. With teachers adequately prepared for their work and inspired by a religious motive the success of the Catholic school system is guaranteed."

The question now is, "What kind of training do we provide for our teachers-in-service?" Present-day training for teachers should not merely include an intellectual acquisition of subject matter, but it should stress growth in creative ability, power of achievement, ability for adjustment and coöperation. In addition to scholarship, provision must be made for courses in child study. In order that our teachers may understand and use the best methods of instruction, they should know how children grow and how to promote mental growth. They must possess a knowledge of the interests to which children respond most naturally and which they exhibit at different ages. Instead of getting practice in

making assignments, in hearing recitations, and giving examinations, teachers should learn to guide children in conducting all kinds of activities by which wholesome growth is promoted. They must learn to differentiate between the acquisition of subject matter through memory, and the development of power and satisfaction through purposeful activities which contribute information by doing. A careful study of educational principles and their application to everyday teaching is one of the greatest means for achieving the purposes of Catholic education.

Rating of Teachers

Effective supervision is impossible without some kind of check-up on classroom instruction. For this purpose teacher-rating cards are used, by means of which teachers may compare their results with others of recognized standing and may study their own improvements. Supervisors, however, must be careful in estimating teaching ability to distinguish between real and accomplished ability. Since there are many factors that might color the estimate made, no teacher should be rated merely on the work observed during one or two visits. When rating a teacher we should take into consideration the difficulty of the subject matter presented, the physical condition of the teacher, her personal and professional equipment, her interest, and her efforts to coöperate. Teaching ability is not shown in a poor or average lesson but in the best lesson taught. A beginner should not be judged by the results accomplished by an expert. Language fluency is no criterion either for estimating results, for we all have met individuals who can speak at length around a subject and say little to the point. The pupils' test scores should not be used as a basis for teacher rating, neither can a fair estimate be made of teaching ability when the proper attitude is lacking between the supervisor and teacher.

Unless our rating scheme serves to improve teaching, it is of no value. Discriminating judgment and moral courage are required on the part of the supervisor or the principal for the proper application of the rating scale. Neither excessive sympathy nor excessive fear of giving offense may dominate the supervisor in rating a teacher. Just as scientific testing is helpful to the teacher in making a better classification of her pupils, so the teacher-rating scale, if properly applied, will serve as a basis for grading the teachers of any one community.

If we would have our teachers remedy their defects, they must know on what qualities they are being checked. This necessitates a copy of the rating scheme used by the supervisors, in the hands of every teacher. For teacher estimation, a simplified rating scheme is preferable to one which enumerates all the defects that might possibly be found. The type of rating scheme recommended might be one that serves as a complete record of the teacher. Such a scheme should include, besides a record of the class, three main

headings, the first of which relates to the teacher, the second to the lesson, and the third to the supervisor's report. The subtopics included under the first part would be the personal equipment of the teacher, school management, teaching ability, coöperation, professional growth, experience in teaching, and certificate held. The topics, that have a direct bearing on the lesson and through which effective results can be expected, could be listed under the second heading which has reference to the lesson at hand. Here the teacher is checked on her lesson plan, the type of questions used, the assignment made, attention, interest, and pupil activity. Each of these points is important for the improvement of instruction, and teachers should be made to realize that a careful consideration of these points makes for effective teaching. In addition to the final rating, the score card might include a record of the supervisor's visit, the kind of helps and suggestions given in the private interview or conference, and the type of lesson taught by her.

Three copies of each report should be made. One for the teacher, a second for the supervisor, and a third for the files of the superintendent. The report will help the individual teacher to know what points to stress, the supervisor what points to follow up during succeeding visits, and the superintendent will thereby obtain a fair record of the standing of each teacher in the diocese.

Since community supervisors usually have a vote in the assignment of teachers to the various grades, they should keep in mind when making the appointments, that interest in one's work requires contentment and happiness. Frequently we may find that a teacher who would prove very successful in an intermediate or grammar grade is struggling in a primary grade where she is doomed to failure.

The community supervisors, however, are not alone responsible for training teachers-in-service. Much of this responsibility rests on the principals who come in daily contact with their teachers. The requirements for principals are therefore similar to those for supervisors. The committee on Standards and Training for the Elementary-School Principalship of the National Education Association recommends that "the standard preparation for the elementary-school principal should include four years of college plus a graduate year with a major in education. In view of present conditions, the committee recommends that the tentative standards for admission to the principalship should be based on the bachelor's degree or equivalent."

Training of Principals

Judging from the requirements and from the results of the work of our Catholic educational system, it is evident that the principals of the elementary schools must also be trained. It is recommended that provision be made in every diocese for improving our principals-in-service. A regular program requiring professional reading, attendance at summer schools and at educa-

tional meetings, and the writing of professional articles would help to overcome the idea that most of the principal's time is to be devoted to administrative and clerical work. The courses offered for principals should include philosophy of education, supervision of instruction, measuring and testing the results of teaching, technique of instruction, educational psychology, school administration, school hygiene, and curriculum construction.

Since the most important duty of the principals is the improvement of instruction, they, like the supervisors, should be leaders. One test of their leadership is, in the words of Engleman, "the fine professional spirit of the teachers, their cordial attitude toward supervision, their readiness to accept criticisms, and their high standard of efficiency."

In reference to the character of the supervisory work of principals Hampton says, "Among the supervisory duties that should receive more attention are demonstration and experimental teaching and the stimulation of professional study among teachers. Less time should possibly be given to observation, and more time should certainly be used in analysis of the teaching observed and in the training of teachers to do better teaching. The amount of time devoted to the study of the curriculum and to the diagnosis and classification of pupils is insufficient. These problems are difficult, but they are of such importance that the difficulty should be met squarely and some constructive work should be done to meet the needs of every individual pupil in the school. The very fact that these problems are difficult is a valid argument for making a more constructive study of them." Observation in itself is of little supervisory value except as a means of discovering the weak points of a teacher and of enabling the principal to suggest improvements.

Importance of Leadership

From what has been said regarding the qualifications and duties of supervisors and principals, it is evident that they need professional training in order to do effective supervision. However, let us not forget, that since sympathy, tact, forbearance, and coöperation go further in getting results desired than knowledge, authority, and force, we should aim for leadership rather than scholarship in the choice and training of these officials.

Finally, supervision in our Catholic elementary schools can be made effective if less attention is given to inspection and the mechanical aspects, and if in their places we substitute a type of supervision that is characterized by unity, coöperation, and inspiration. In a word, effective supervision will result when superintendent, supervisors, and principals work in sympathy with the teachers, when they appreciate their attempts, and when they are quick to encourage their efforts. Thus supervisors may be the means of bringing about new ideas, higher ideals, inspiration, new life, and through them effective supervision.

The Third Commandment

Sister Mary Agnesine, S.S.N.D.

REMEMBER Thou Keep Holy the Sabbath Day" means more than merely being present at Holy Mass. It is, therefore, none too easy a task of the teacher to imbue the children with the spirit of the liturgy; to make them realize the many blessings that come upon those who keep the Sunday holy; to create for them an atmosphere, so to speak, of a Sunday in accordance with the spirit of the Church and at the same time satisfying the modern child's natural craving for varied and interesting action.

Spiritual activities, including attendance at Holy Mass, can be and have been made attractive and interesting. We all know what has been done in late years by means of the liturgical movement in promoting an intelligent participation in the services of the Church. The use of the Missal has been especially recommended for this purpose. There is no longer any excuse for children (or grown-ups, for that matter) not being able to follow the priest at Mass, for there are now Missals and other Mass books available at a very reasonable cost:

Benzinger Brothers, New York, publish a translation of *The Child's Daily Missal*, by Dom Gaspar LeFebvre, O.S.B., a complete Missal written for children and containing three hundred illustrations.

The Macmillan Company, New York, publishes *The Small Missal*, containing the proper of the Mass for all Sundays and the principal feasts of the year, the rite of Benediction, vespers, and compline for Sundays, and other devotions.

The Bruce Publishing Company, Milwaukee, Wis., makes a very neat and attractive little book *Mass Prayers*, by Father Garesché, S. J., which has found great favor among high-school students.

Two young priests, the Rev. Paul Bussard, of the St. Paul Cathedral, and Rev. Edward Jennings, of the Basilica of St. Mary, Minneapolis, have recently devised a new plan known as the *Leaflet Missal*. This Missal is a translation of the complete text of the Mass for every Sunday. It is mailed to subscribers for a dollar a year. This means that subscribers will receive 52 booklets, mailed four at a time, throughout the year, each booklet a complete Prayer Book for the specific Sunday, containing all the prayers said by the priest celebrating Mass, and in direct sequence, thus removing all the difficulties that now confuse many persons who try to follow the Mass in the ordinary Missal.

Helps for the Use of the Missal

A Guide for the Roman Missal for 1930, sold by the E. M. Lohmann Company of St. Paul, contains instructions and explanations for the use of the Daily Missal.

Many diocesan papers publish weekly a list of Masses for the coming week. This list mentions the feast of the day, the prayers and other texts used at the particular Mass, and the color of the vestment worn by the priest. It is compiled for the convenience of those who use a Missal at Mass. In some schools Missal clubs have been formed. The members of the club meet every Friday for the purpose of discussing different parts of the Mass, the vestments, etc., and for marking their books for the coming week. Incidentally the classroom talks, posters, and projects on the Mass draw new members from week to week.

Aside from imposing the obligation of hearing Mass on Sundays, the Church recommends other devotions, such as reception of the sacraments, Benediction, good works, and spiritual reading. In the past, spiritual reading has had little or no attraction for the ordinary child; and a glance at the books that were available will account for the reason. But today religious books for children are made up most attractively and are as interesting as any storybook. Only a few of the many books that are now on the market can be mentioned in connection with this study. There has been no attempt to grade this list according to difficulty, for the reason that many older children may require more simple material to begin with, and also because some of the books written for the lower grades prove just as fascinating to pupils of the higher grades.

The Work of the Teacher

In cultivating a taste for the reading of religious books, just as in other classroom activities, the attitude and enthusiasm of the teacher are the guiding forces. True, a taste for reading, especially for serious reading, cannot be cultivated in a day or a month. But, if the teacher can herself take up one of these books and, with all the delight and abandon of a child read aloud a beautiful selection; if she can become "one of them," reliving with them the stories of the saints and beloved of God, there is no doubt as to the effect upon the children. As has been stated before, spiritual activities of all kinds can be and have been made attractive to children and young people. Notice, for example, the unbounded enthusiasm evidenced in the Sodality groups organized or reorganized in recent years by Father Daniel Lord, S.J., and his associates. Hear the children tell of the work they are doing for their Mass project, from the collecting of pictures to the making of real vestments for the priest. Learn what they are doing for the missions, the poor, the sick, the ignorant! And why not? They have found a healthful outlet for their youthful enthusiasm and energy, are learning to

shoulder responsibility in behalf of their fellow men, are living according to the spirit of the Church, and are at the same time kept away from the harmful influences of unlawful or doubtful pleasures. Does such a program of activities sound dry or unattractive?

Problems for Class Discussion

1. Grandmother is very ill and cannot be left alone. You are asked to remain at home with her while the rest go to Sunday's Mass. May you do so if there is no other Mass? What reason can you give for your answer?

2. Your father takes you on a fishing trip early Sunday morning. You plan on stopping at the next town to hear Mass, but by the time you get there Mass is over. Are you excused?

3. A railroad man has to work on Sundays and cannot hear Mass. May he keep his job? Every few weeks he gets off Sunday mornings just at the time when Mass is half over. He reasons that as long as he could not get a whole Mass is no need of his going to church. Is he right?

4. A young man is out all Saturday night. Before returning home on Sunday morning he enters church to hear Mass. He sleeps during the greater part of the service. Has he fulfilled his obligation? What must one do in order to fulfill the obligation of hearing Mass on Sundays?

5. A group of boys plan to go camping for three weeks. Fred is sent to select the place and the boys remind him that he must make sure that they will be able to hear Mass on Sundays. Fred returns and says that there is a Catholic Church two miles distant. When they arrive, they find that this is not a Catholic church and that there is none nearby. Suppose Fred knew all the time that this was not a Catholic church, how much of the blame must he take upon himself? Would it be sufficient for him to confess that he missed a Sunday's Mass? Suppose he really thought he was right, would the matter be different? Should the boys remain at the camp?

6. You are on your way to church on Sunday morning. You meet Lew and ask him to come along. He says he is busy finishing the garage, but that he will make up for the Mass by going on Monday morning instead. What will you answer? He argues that one Mass is as good as another and further, that the Church has no right to tell him what to do. Answer his arguments.

7. A working girl receives the news that her mother is very ill and she is needed at home. It is Sunday, and in order to be ready for the journey, she will have to do some laundering and sewing. May she do so?

8. Six girls are invited out to a camp for a week end. They know there is no Catholic church in the vicinity. Several of the girls say that since it is impossible for them to attend Mass they are excused. Are they right?

9. You are on your way to Mass on Sunday. A car ahead of yours is turned over and the driver is injured. If you stop to help him you will miss the only Mass there is at your church. Should you offer your help or go to Mass?

10. Since Mr. Grey owns a radio he does not go to Mass on Sundays. He says he hears Mass and a good sermon every Sunday over the radio and really gets more out of it than when he goes to church. Is he in the right?

11. Jack stays home from Mass on Sunday in order to shovel snow. He says the janitor shovels snow in front of church and if he has a right to do so, so have other people. What will you tell Jack?

12. A farmer and his family were just ready to start for Mass on Sunday morning when they noticed that a heavy storm was threatening. In order to save his crops the farmer went out into the field immediately and also ordered his hired men to do the same. They all missed Mass. Were they justified in doing so? Give reason for your answer.

13. Don wanted to paint the garden fence on Sunday afternoon, but his father would not permit him to do so, as that is servile work and therefore sinful. Don says that their neighbor paints pictures every Sunday and says that it is no sin. Is there any difference?

14. Mary and Jane live on a farm. They have to remain home from Mass every other Sunday to take care of the children and the house. Mother tells them they ought to recite the Mass prayers at home, but Mary says that will do no good as long as they cannot attend Mass. What do you think about the practice?

15. Mr. Daly goes to a low Mass every Sunday and then goes out fishing or hunting. Mr. Smith, his neighbor, tells him that hearing a Mass is not enough to "keep holy the Sabbath." If you were Mr. Smith, how would you explain the case to Mr. Daly?

16. "You are not keeping the word of God" says a non-Catholic to you. "The Bible says 'Remember thou keep holy the Sabbath Day,' and you Catholics keep Sunday instead." Is there a difference between Sabbath and Sunday? How would you explain the position of Catholics?

17. Mr. Blake is a Catholic, but he does not attend Sunday Mass. He says he will work while he is young and strong and will devote a great deal of time to his soul when he is old and can no longer work. What would you tell him?

18. Marie would not get up immediately when her mother called her on Sunday morning. In consequence she came to Mass after the Offertory. What must she do? Why? Suppose there is no other Mass, what obligation has she?

19. Mr. Payne goes to Mass and other devotions every Sunday. During the week, however, he is engaged in a dishonest business. What do you think of him as a Christian?

20. What does the Consecration of the Mass mean to you? Why do you look at the Host and whisper, "My Lord and my God?"



A MYSTICAL INTERPRETATION OF THE MASS AS THE UNBLOODY SACRIFICE OF CHRIST ON THE CROSS FOR THE REDEMPTION OF THE WORLD

Biblical References

Thine is the day, and Thine is the night. Ps. lxxiii. 16.
 God rested on the seventh day from all His work. Gen. ii. 2.
 The Lord blessed the seventh day and sanctified it. Exod. xx. 11.
 The Sabbath was made for man. Mark. ii. 27.
 Keep my Sabbath: because it is a sign between Me and you. Exod. xxxi. 13.
 Therefore hath He commanded thee that thou shouldst observe the Sabbath day. Deut. v. 15.
 Cursed be he that doth the work of the Lord deceitfully. Jer. xlviii. 10.
 The seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it. Exod. xx. 10.
 He that is of God heareth the words of God. John viii. 47.
 He who soweth sparingly, shall also reap sparingly. II Cor. ix. 6.
 Six days shalt thou labor, and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. Exod. xx. 9, 10.
 They grievously violated My Sabbaths. I said therefore that I would pour out My indignation upon them. Ezech. xx. 13.
 The Apostles plucking ears of corn. Matt. xii.
 Parable of the sheep falling into the pit on the Sabbath. Matt. xii. 11.
 Our Lord healed on the Sabbath day. Matt. xii. 13. Luke xiii. 14.

Stories to Be Looked Up and Told By the Children

The Seventh Day of Creation. The Resurrection. The Descent of the Holy Ghost. Apostles Receiving Power to Forgive Sin. Stories showing the effect of spiritual reading: St. Columbanus, St. Augustine, St. Ignatius Loyola.

Selected Quotations

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day. — *Abraham Lincoln*.

Nations live only by religion, and it is irreligion which destroys them. — *Msr. Darboy*.

He who offers God a second place, offers Him no place. — *Ruskin*.

If we place our religious progress in outward observance only, our devotion will soon come to an end. — *Imitation*, Bk. I, chap. xi, 4.

The reading, reflection, study, and experience of a long life have strengthened and confirmed my faith in the Catholic Church, which has never ceased to teach her children how they should live, and how they should die. — *Chief Justice Taney*.

The most perfect act of thanksgiving I know is that in the Gloria, "We give Thee thanks for Thy great glory." — *M. A. Tinckner*.

Two Went Into the Temple to Pray

Two went to pray! Oh, rather say,
 One went to brag, the other to pray;

One stands up close and treads on high,
 Where the other dares not send his eye.

One nearer to God's altar trod,
 The other to the altar's God.

—*Richard Crashaw*.

"Some observe the pious custom of reciting the Mass prayers privately, at home, whenever they cannot attend Mass on Sundays or holydays of obligation. This is a very laudable practice as is the habit of reading passages from the Bible or some other good book to make up for the Sunday sermon. This

practice is very highly recommended especially to those who habitually cannot attend Sunday Mass. This practice is credited with having saved the faith of many rural families of remote districts, in pioneer days. Persons of isolated districts who follow this practice, keep holy the Lord's day to the best of their ability, when they are not able to attend Mass." — *Rt. Rev. V. Day*.

An Example from Jamaica

It was a warm, sultry Sunday morning in the Island of Jamaica, West Indies. I had left the path that led to the priest's house and had turned my pony into the highway skirting the sea. Five milestones must be passed before I reached my little church.

"Fader," a voice called, "Fader, what time is Communion Mass?"

I stopped the carriage and a Negro boy about eighteen years of age approached. I had seen him at various times in my little church, but he had always disappeared before I could speak to him.

"Are you going to Holy Mass?"

"Yes, Fader. Am I late?"

"Are you walking to Montego Bay?"

"Yes, Fader."

"How far have you walked?"

"From over the mountain, eight miles back."

"You are walking thirteen miles to Holy Mass?"

"Yes, Fader, and I am fasting for Holy Communion."

"Do you intend to walk back home today?"

"Yes, Fader."

I beckoned the boy to ride on the seat beside me. Twenty-six miles on foot and on a hot, tropical road to hear Mass and to receive Holy Communion!

As my pony jogged along to my little church, my thoughts were far away. How many Catholics in the United States would give such a manifestation of love as was shown by this poor Negro boy? What food for meditation this simple, black boy had given to me, a priest of God, an heroic respect and love for the Blessed Sacrament! — *C. J. Mullaly, S.J., in Sacred Heart Almanac*.

The Shameless Beggar

A beggar met a rich man and asked for the price of a meal. The rich man put his hand into his pocket and took out seven silver dollars. Holding them in the palm of his left hand, he divided them into two parts, putting six of the dollars to one side and one to the other. Then he said to the beggar: "Take the six. I want the seventh for myself." The brazen fellow took the six coins offered him, and then, snatching also the remaining dollar, ran away.

"Shame on him!" you say. Yes, but wait a moment; perhaps you have done worse yourself. Of the seven days of the week God gives us six, and demands that we devote the seventh to His service. Every time you neglected Mass on Sunday, you acted like that ungrateful wretch. You not only took the six days given you, but you also refused God the one day He demanded for Himself. Shame on you! How will you feel when you meet your God face to face on judgment day? — *Rt. Rev. V. Day*.

Blessed Thomas More's Respect for Sunday

Blessed Thomas More, Chancellor of England, was an ardent supporter of Catholic belief. For his sincere attachment to it he was at last imprisoned. When going to chapel on Sundays he always appeared very well dressed. One day someone asked him how it was he was so particular in his dress on Sunday, as there were so few to see him in prison; and he at once made answer: "I have always dressed myself with care on Sundays, and on festivals, not to please the world, or through respect for any mortal, but through respect and love for God." — *Life of Blessed Thomas More*.

Result of Irreverence

Pope Pius V had induced a Protestant to enter the Church and was preparing him for baptism. One day the latter was assisting at Mass, but unfortunately the faithful then present were greatly wanting in respect, and the Protestant went away indignant, saying: "No, Catholics do not believe in the Mass: they do not believe in the real presence: if they did, they would behave differently in the presence of God." And he remained a Protestant. — *Cat. en Ex.*

Religious Books Suggested for Reading

Stories of the Saints (for children), published by the International Catholic Truth Society, 407 Bergen Street, Brooklyn, New York, is a series of booklets. The price for each booklet is five cents. Each one deals with a particular saint. The series includes stories of St. Teresa, St. Monica, St. Francis Xavier, St. Sebastian, St. Dorothy, St. Cyril, St. Aloysius, St. Anthony of Padua, St. Elizabeth of Hungary, St. Germaine Cousin, St. Patrick, St. Ignatius Loyola, St. Cecilia, St. Lawrence, St. Francis de Sales, St. Agnes, St. Cyr, St. Frances of Rome, St. George, St. Genevieve, the forty Martyrs, St. Ignatius of Antioch, St. Benedict, St. Louis, St. Philip, St. Stanislaus, St. Thomas Aquinas, St. Vincent Ferrer, St. Roch, Blessed Thomas More, and St. Vincent de Paul.

Mother Mary Loyola's Books by P. J. Kenedy and Sons, New York, have stories on The King of the Golden City, Jesus of Nazareth, The Child of God, First Communion.

Other books which may be obtained are: The Journeys of Jesus, Sister James Stanislaus, Ginn and Co., Chicago; Our Sacraments, Rev. Wm. R. Kelly, Benziger Brothers, New York; The Little Flower's Love for Her Parents, Sister M. Eleanore, C.S.C., Benziger Brothers, New York; The Little Flower's Love for the Holy Eucharist, Sister M. Eleanore, C.S.C., Benziger Brothers; The Story of St. Francis of Assisi, Sister M. Eleanore, C.S.C., Benziger Brothers; The Lord Jesus — His Birthday Story, Extension Press, Chicago; Patron Saints for Boys, Mary E. Mannix, Benziger Brothers; Patron Saints for Girls, Mary E. Mannix, Benziger Brothers; Girlhood's Highest Ideal, Rev. Winfred Herbst, S.D.S., Herder, St. Louis; Boyhood's Highest Ideal, Rev. Winfred Herbst, S.D.S., Herder; The Service Beautiful, Rose Graffe, The Mission Press, Techny, Ill.; For Greater Things, Rev. Wm. F. Kane, S.J., Herder, St. Louis; Tell Us Another, Rev. Winfred Herbst, S.D.S., St. Nazianz, Wis.; Catholic Bible Stories, Josephine V. D. Brownson, Extension Press, Chicago, Ill.

Picture Studies¹

Christ in the Temple, Hofmann	Great Cathedrals of the World:
Sermon on the Mount, Hofmann	Rheims Cathedral
Easter Morning, Hofmann	Cologne Cathedral
Christ Driving Out the Money Changers, Hofmann	Notre Dame Cathedral
The Last Supper, DaVinci	Milan Cathedral
Pilgrims Going to Church, Boughton	Window of Milan Cathedral
John Alden and Priscilla, Boughton	St. Peter's, Rome
Chorister Boys, Anderson	St. Marks' Venice
	Santa Barbara Mission, California.

Teachers Outline of the Third Commandment²**Principles underlying the Third Commandment:**

1. The whole of our time belongs to God.
2. The voice of nature tells us we must devote some time to God.
3. Our only real work here is the salvation of our souls.
4. Man must honor God with his whole being, hence he

must give Him the service of the body by outward observances.

5. Society also must honor God by fitting worship, hence the public observance of the time given to God.

6. God, by express command, determines the portion of time He requires for Himself.

Sunday:

- I. Not the Sabbath, seventh day of the week, as in the text of Exodus.
- II. But Sunday, the first day of the week, called the Lord's Day.
- III. Change made by the Apostles, because on that day:
 1. The work of creation was begun.
 2. Our Lord rose from the tomb.
 3. The Apostles received power to forgive sins.
 4. The Holy Ghost came down on them.
 5. The Jews were no longer the chosen people of the one true God.
 6. The Church was solemnly established.
- IV. The Bible does not teach the observance of Sunday.
- V. Though the particular day was changed, the natural law of observing one in seven remains in force.

Hearing Mass:

- I. The highest form of worship the creature can offer to the Creator.
- II. Hence the Church enjoins attendance at Mass on the Lord's Day.
- III. The whole Mass:
 1. Mortal sin to omit willfully
 - a) A notable portion
 - b) An essential part
 2. Venial sin to miss a small part without cause.
 3. Willful omission of part of the Mass is
 - a) Disrespect toward God
 - b) Distraction to the faithful
 - c) Perhaps even scandal
- IV. Which Mass?
 1. As to obligation, any one Mass, complete in itself.
 2. As to the spirit of the Church, the parish Mass (Council of Trent) with prayers, sermon, etc.
- V. How must we hear Mass?
 1. Bodily presence, so as to see and hear, at least in the action of the people.
 2. Mental presence, by attention, etc.
- VI. Obligation of Mass; binding:
 1. Under pain of Mortal sin.
 2. All the faithful having the use of reason, unless lawfully excused.
- VII. Reasons excusing from Mass:
 1. Physical impossibility; e.g., sickness, infirmity, weather, etc.
 2. Moral impossibility: e.g., convalescence, serious loss, etc.
 3. Charity.
 4. Prudence is necessary, lest indifference or sloth creep in.

Other means of sanctifying the Sunday:

1. Hearing instructions.
2. Afternoon or evening service.
3. Good works.

Recreation is quite lawful, to refresh body and mind. It should be quiet and moderate.

Resting from Servile Work:**I. Works divided into three classes:**

1. Liberal, which exercise the mind more than the body: Study, teaching, drawing, etc. Lawful whether done for pay or not.
2. Servile, in which the body is more engaged than the mind: Digging, sewing, etc. Forbidden, whether done for pay or not.
3. Common, done equally by all classes of persons:

¹The above pictures may be obtained from the Perry Pictures Co., Malden, Mass.

²According to Howe.

Traveling, games, etc. Permitted or tolerated, if Mass be heard.

II. Reasons excusing servile work, if Mass be heard, when possible:

1. Real necessity, which knows no law: To prepare food, to remedy sudden accident, to defend the country in time of war, to avoid some heavy loss.
2. Charity, which is the end of the law: To attend the sick and infirm, to assist the poor and distressed, without pay in any form.
3. Piety in the service of God and religion: To adorn the altar or the Church (not build a church).

III. Without these excusing causes, servile works are a desecration of the Sunday.

IV. Guilt of servile works:

1. Mortal sin
 - a) If really laborious
 - b) If done for a notable time.
2. Venial sin, if for a short time or for some notable reason.

V. The desecration of Sunday is often punished severely by God, the observance of Sunday visibly rewarded.

Sunday is the Lord's Day and Therefore Eminently Fitted for:

I. Prayer:

1. The most suitable exercise for this day.
2. Holy Mass, the best form of prayer.
3. Afternoon or evening service.
4. Visits to the Blessed Sacrament.
5. Private devotions at home.

II. Sacraments:

1. Penance to cleanse the soul.

2. Holy Eucharist, the Bread of Life.

3. Spiritual Communion.

III. Instruction:

1. We are bound to know our religion.
2. Willful ignorance of our religion is a sin against Faith.
3. Hence the duty of attending sermons, Sunday school, etc.
4. Responsibility of parents in this regard.
5. How great the ignorance of religion nowadays.

IV. Good Books:

1. Nothing makes such a lasting impression on the soul.
2. No one can go far astray who keeps up spiritual reading.
3. Gather by degrees a few spiritual books for the home library.

Social Advantages of the Third Commandment:

1. Without this day of rest man, engaged in temporal affairs, would soon forget his last end, the sole object of his creation.
2. Without this rest, the bodies of men and animals would wear out before their time.
3. Without this day of prayer and thought, our affections would become a source of calamity: for the passions, guides of those who think only of this life, throw the world into confusion.
4. What must become of the future, with the increasing desecration of the Sunday?
5. In many ways secret societies aim at this, introducing seemingly harmless pleasures. Hence, the need of caution in approving such things harmless in themselves, but calculated to lead from God.

Student Guidance In the High School

Rev. William P. McNally, Ph.D.

Editor's Note. In the following paper, read at the convention of the Pennsylvania Catholic Educational Association at Philadelphia, the author points out the more imperative need for student guidance in these latter days, particularly in Catholic high schools, which deviate little from the classical curriculum, intended for a group more selective than that of high-school students at the present time. There is real need in all kinds of high schools for teachers and counselors, who have an attitude quite different than the "take it and leave it" which is too general, though not universal. Father McNally points out the need for a more intelligent attitude toward the individual student, need for a specially trained counselor, and what is included in student counseling. This paper serves as an excellent introduction to this problem.

ONE feature, and an important one, of student guidance should concern itself with helping every pupil to find that vocation in life for which he is best suited. But this should not be the sole aim of student guidance. There are many matters on which the pupils sorely need information and counsel, and it certainly falls within the scope of the school to furnish such help. In fact, many failures might be averted and many more, who are talented, might be stimulated to do better work, if someone in the school took a more personal interest in their welfare.

Every teacher is aware that there is something very vague and unsatisfactory with our present methods of handling pupils and getting the best out of them. No

doubt much of this uncertainty and confusion would disappear if someone were to assume responsibility for the guidance of the individual pupil. Before we can guide anyone effectively, we must have a rather complete and accurate knowledge of the person to be guided. And this brings us to the very heart of the question under discussion.

We must "learn" students as well as teach them; in fact, the success of our teaching efforts will depend upon our knowledge of the pupils. The better we know them, the easier it will be to help them. It is the opinion of many educators, that failures, mediocre work, problems of discipline, etc., can frequently be traced to the fact that we are endeavoring to teach and to train boys and girls about whom we know very little. This is a condition resulting undoubtedly from our system of mass education. Since all true education, in the last analysis, is patently individual, have we exhausted our possibilities of reaching the individual? Can no method be devised whereby the pupils can be dealt with as individuals, rather than as vague parts of a confused mass?

If all children were alike, education would be a

rather simple process. As a matter of fact, it is a quite complicated operation for the very reason that pupils differ from one another in so many ways.

Meeting Individual Differences

Without subscribing to any of the various methods of individualized instruction, one can adopt wholeheartedly the doctrine that, if we seek better results, we must draw nearer to the individual pupil, and among many other things, take into consideration his needs and capacities. Each year multitudes of children, whom we never saw before, enter our high schools. What do we know of their preparation to do the work of the new school? Until recently, most schools graded the newcomers according to entrance examination averages, a method anything but satisfactory. Today, pupils come accompanied with grade-school reports, which contain valuable information for the teacher. But these highly important records should be carefully filed and studied by someone with more experience than an office clerk and more time than a busy principal. What do we know about the new pupil? Very little, indeed. What of his ability, interests, aptitudes? What of his attitude to high school? What course should he take? How long does he intend to remain in high school? These and a hundred more questions spontaneously arise. We know that many would never have enrolled but for compulsory education laws. Some, no doubt, will be entirely out of place in high school, others will resist all efforts to help them, but many more, I feel sure, could be changed into willing workers, if someone on the teaching staff were to take a personal interest in them. Even in the case of those incapable of pursuing high-school courses, it would be to the benefit of the individual and the school to learn this as quickly as possible. Our present methods of discovering the students, who will not benefit by their stay at high school, are too vague and uncertain. This will continue until every pupil is more carefully studied.

When tempted to condemn those who fail in high school, we would do well to remember that the traditional high-school curriculum, from which most of our Catholic schools have deviated little, was organized for a more select group than that which crowds our corridors today. With this traditional classical curriculum and our present school population, if we are to get anywhere, we must adjust the course to the capacities of the individual pupils. Less demand must be made on the less talented. But what means have we of discovering the mediocre or inferior student before he is labeled a failure, or is overwhelmed with discouragement because he cannot keep pace with the brighter pupils. It is true, we can gather much information from modern methods of testing intelligence, but the real need is an accurate interpretation of the results by someone interested in the individual pupil.

Before children were forced by law to remain in school until reaching a certain age, the higher institu-

tion merely eliminated those who could not keep pace with the more talented. It was assumed, perhaps hastily at times, that the slow pupil should go to work. Granted that it were desirable, such a policy is now attended with many grave difficulties. A happier solution, it seems to me, would be to study the lazy student and particularly the student of lesser ability with a view to making his stay at school profitable. Most likely we will continue to find under any system of guidance that certain pupils are entirely out of place in a classical high school and should be learning a trade, instead of wasting time on subjects for which they have no taste and no talent, but we would have the satisfaction of knowing that many were saved for more useful lives, and that all were helped to the best of our ability. There should be on every faculty at least one who should assume toward the pupils some other attitude than "take it or leave it." These less-fortunate children, for children they are still, with all their shortcomings, have been confided to our care, and we shall not have done our duty fully by them, until we have left no stone unturned to encourage and guide them. Ejecting them from school without a fair trial or a just effort to understand them might be an easy way out, but it might also indicate that, instead of facing the problem bravely and trying to solve it, we are merely running away from it.

Our pupils differ widely. They differ from one another in talent, industry, previous preparation, interest, aptitude, environment, home training and influence, health and physical equipment, social, industrial, and athletic activities. Each and every one of these leaves its impress on the student and has a tendency to affect his scholastic standing. Who thinks about these factors or gives any time to their consideration? Is it just to pass judgment without at least familiarizing ourselves with influences which affect deeply the student's life, and from which in many cases he is powerless to escape? Only the other day a teacher informed me that he had been dealing very severely with a student for almost a year, before he discovered that the young man worked every day after school from three o'clock until eleven. An interview with the father resulted in a more equitable adjustment of time. No doubt there are on every faculty, teachers who give thought to the above considerations, teachers with a great knowledge and love of youth, and as a result of their warm personal interest, many students are saved from failure and many more encouraged to do better work; but it should be the aim of the school to see that such counseling be available at all times for all students.

The Period of Adjustment

The pupils coming into high school are new to us. Be it remembered we are just as new to them. The student enters a new world, strange surroundings. He meets new teachers, companions, subjects of study, and methods of teaching. Everything seems so different from the little world in which he formerly lived. In the

case of boys, who for the first time come under male teachers, the change is even more radical.

The departmental system and the central high school are stumblingblocks for many. These two factors alone make necessary some systematic method of adjusting the new student to his new surroundings. Many grade-school pupils, because of their acquaintance with the teacher and their nearness to home, never dreamed of taking then the chances they afterwards take in high school. In the lower school, there was, at least, some check-up in the fact that one teacher was in charge, whereas in high school there is opened up a new freedom, which many pupils, due to their immaturity, misuse to their own detriment.

Owing to the departmental organization and to the fact of meeting their pupils but once a day, few teachers in high school assume responsibility for individuals or take a truly personal interest in their welfare. For the most part specialists in their respective subjects, they are wholly intent on bringing along the pupils in their own branches. They teach classes, rather than individuals. The demands made upon them are so heavy, that granted the inclination, they haven't the time to study carefully every pupil they meet in the course of the day. If a student fails, it is rather hurriedly concluded that he is one of the many who come to high school to waste their time, and the sooner he is ejected the better. How frequently a principal is told that a certain student is stupid, who on closer inspection is found to be quite talented but lazy! Sometimes his apparent dullness arises from conditions that can be remedied. Though it would be too much to expect a busy, full-time teacher to undertake the counseling of more than one hundred and fifty individuals, I see no good reason why many teachers could not be held responsible for smaller groups, say thirty or forty.

Method of Guidance

Before entering into a discussion of what is the best method of guidance, let us sum up briefly some of the principal duties of a counselor.

1. The first and the most important duty is to study the pupil and to gain as much information about him as possible. This might include such matters as grade-school record, ability, industry, environment, home conditions, notable physical defects (poor eyesight, deafness, etc.), employment after school hours, interests, desires, aims, etc. But these should not be determining. They are merely clues.

2. The counselor should explain the courses and help the student to select the course for which he is best fitted, or if a wrong course is chosen, aid him to correct the mistake as quickly as possible. Care must be taken, however, not to force students into courses to which parents object.

3. The counselor should watch carefully the scholastic standing of his charges, stimulate the lazy, investigate the causes of failure, and constantly encourage all to better efforts. In his conversations with his brother teachers, the counselor will gather much valuable information that will prove helpful in guidance.

4. The counselor is in an excellent position to explain the why and wherefore of many things in high school, furnish information on college requirements, stimulate thought on voca-

tion, gather and furnish information on various vocations in which the pupils might be interested. No counselor should consider it his duty to pick vocations for his pupils, but he should encourage them to think about their lifework. No young man, no matter how immature, can begin too early to think about his future and to find out what God wants him to do with his life.

5. A sympathetic counselor of broad knowledge and experience will be able to solve many disciplinary problems, and direct the formation of the moral and religious character of the students. Here, indeed, is a fertile field, and a wise guide can be of incalculable assistance. Many objections to our methods of teaching religion will disappear, when someone takes a sympathetic personal interest in the individual, helps him to find himself, and urges him to make his religion practical.

6. It will be the counselor's duty to keep a permanent written record of the detailed study of each pupil.

Since it is clear from the foregoing brief summary that student guidance carried on sincerely and systematically will require an experienced personnel and much more time than the average high-school teacher can spare, we naturally wonder whether it can be introduced into our high schools without notable changes in our present organization. To my mind, counseling is important enough to merit the position of a separate department under a person properly trained and qualified for such work. The number of assistants will depend on the size of the school, and on every faculty there are teachers who can be trained to help in the work. But progress will depend on the training of the head counselor and his ability to enthuse others. In every high school there should be a person properly equipped, who would devote full time to seeing that every pupil is studied as carefully as possible and encouraged to make the best possible use of his time. With this responsibility resting on him he could be depended upon to train his assistants and arouse their interest in a field quite new to them. Otherwise, I fear that the latter would soon come to neglect their obligations as counselors.

In conclusion, I may be permitted to describe briefly a method of guidance that we have followed in our school for the past five years. At the opening of school in September, the student body is divided into groups of thirty and each group is assigned to a different professor, no teacher being responsible for more than thirty pupils. The first fifteen minutes of each day is set aside for meetings of counselors and pupils. After school and during free periods the counselor makes personal contacts with the individuals of his group, and begins his study of them. He gathers information from the office files, the various teachers, the boy himself, and if necessary, from the parents. In the latter case, the counselor ordinarily makes use of the good offices of the principal. Since the counselor is responsible for only a small group, he is expected to know intimately each of his pupils, and in difficult cases, he advises with the principal. The counselor keeps a card index of the information gathered for future references and advises his charges as best he can, along the lines already described. Regularly all the counselors meet

with the principal to discuss the work being done and methods whereby it might be improved.

Many difficulties arose when this system of guidance was inaugurated in the school. Some have been satisfactorily solved, others still remain unsolved. In the beginning only a few teachers entered into the work of counseling with enthusiasm. All were willing enough to help in the work, but the vast majority showed the lack of training for this special type of education. It took them a long time to see that counseling embraced much more than is usually undertaken by the home-room teacher. With those who may claim that the latter system, as at present conducted, answers all the needs of counseling, I beg to differ. Not one home-room teacher in a hundred has any idea that the duties of counselor, as herein listed, fall upon him. In schools where no special attention is given to guidance, we usually find little interest in it. What is everybody's business becomes nobody's business. Student guidance is too serious a matter to be intrusted to the whims and vagaries of every individual teacher. Though most teachers can be trained to become efficient counselors, it demands hard labor, much time, and great patience. It is difficult to see how much progress can be made unless a trained counselor devotes all of his time to the work.

Of the difficulties encountered in introducing student guidance into our high school, time will permit my mentioning only a few. In the first place we were surprised to learn how few knew anything about counseling, and how vague even they were on the subject. The more we studied it and the more we learned about it, the more enthusiastic we became. But progress was slow. Looking back, we can now see how helpful a trained counselor, devoting himself entirely to guid-

ance, would have been. Many of us had felt that students were receiving sufficient counsel from the various teachers, but brought face to face with the real situation we were amazed to find how mistaken we were. We were not long in discovering that some teachers have no taste for this special type of work. Though a few never succeed in overcoming their dislike, many others become interested when they learn what to demand and how to go about it.

Counseling, as briefly described in this article, is so distinct from the usual duties of high-school teachers and is so much a branch in itself, that teachers acting as counselors must be given ample time for this activity. Since, however, a great deal of the work must be done with individuals and not groups, it becomes quite difficult to arrange the time when counselor and pupil may meet.

The system of counseling we have adopted, namely, of utilizing the services of the entire faculty, is far from perfect. No doubt it could be improved by employing one trained counselor and associating with him only such members of the staff as demonstrate special aptitude for student guidance.

After five years, however, the unanimous judgment of the faculty is that counseling works and is a good thing for all. Our system, with all its defects, has proved successful and has won the hearty indorsement of the teachers and pupils. To it they attribute a noticeable improvement in general scholarship and discipline, a finer school spirit, and a more kindly relationship between teachers and pupils. At the same time we all recognize the imperfections of the present method and are keenly conscious of how much more good could be accomplished by a better system of student guidance.

Physical Education in a Girl's High School *Carolyn Kay Shafer*

I HAVE been asked very often by teachers of physical education how I manage to keep my busy, active group of high-school girls so very interested in their gymnastic work, when other teachers seem to have a great deal of trouble in getting their girls to attend floor classes regularly, or to take an active part in the sports. My answer is that I conduct the work in a manner different from any I have ever seen worked out elsewhere. My method, I believe, will solve the great problem of lack of interest for any school gym class, but particularly is it the method of boarding schools or private schools for girls. I have been experimenting for years on this method, and feel, now

that I have seen it worked out with such success, that I can well recommend it to other teachers.

The work on the gym floor, the exercises, and the games, are not enough to fit young women for life. They must know the "why's" of the many things they are required to do to keep their health. They must be educated to care for their bodies or they will be unable to take part in the active gymnastic work; therefore, I supplement the floor work with theory classes.

Health and Hygiene

The first theory class is one called "Health and Hygiene" covering personal hygiene and general care of

the body. Knowledge of health getting and health keeping, though simple in itself, is so often buried in big medical books and obscured by technicalities that in many cases it is kept from those who need it. It is with this thought that I give my theory class of practical instructions for daily life, in terms clear to each girl. Its purpose is to explain to each individual how she may attain health and happiness in the present and lay the foundation for a sane, vigorous, and useful old age; to give directions for preventing the spreading of infection from cases of communicable diseases; to furnish instruction in caring for oneself and one's family in time of accident or sickness in the home.

Etiquette and Social Usage

The second theory class is one called "Etiquette and Social Usage." This class is especially needed in our Catholic schools today. We find that all young people are lax in regard to general conduct at the high-school age. I teach this subject not only from the standpoint of good conduct, in regard to proper etiquette, but from the moral standpoint, and I find that the method works out beautifully with most students. The etiquette class is especially well received in boarding schools where students have so very little time to

spend in their own homes learning the very necessary forms of receiving, entertaining, and the like. This class teaches the girls to be courteous and kind; in general, we find it affecting their entire behavior.

Gymnastic Work

In teaching gymnastic work I do not insist upon strenuous apparatus work for girls. I rather favor the artistic exercises of dancing, both classical and folk dancing, marching, and general exercises that will develop poise and grace rather than great muscle. I believe that dancing serves as a bearer of impressive thought and feeling. It is a vehicle of grace and beauty and carries a subtle message of charm. It is our desire to create an appreciation of the beautiful among our students, of charm that every Catholic young woman should possess, and I believe we can get nearer to this appreciation through dancing to artistic compositions than in any other way. We always find two types of girl on the gym floor, the truly athletic type, and the less vigorous type. The sports—basketball, tennis, hockey, and the like—take care of the great energy stored in the body of the truly athletic type of girl, while the girls who are not as strong find recreation in the dancing exercises on the gym floor.

Our Children and Their Musical Appreciation *Emma Gary Wallace*

IT is the exceptional child indeed who does not love music. The tiny baby is lulled to rest by the song its mother sings. The kindergarten child greatly enjoys musical games and plays, and the older child comes to recognize happily by name, the compositions with which he is familiar.

It is most encouraging to find that our children naturally prefer the better compositions when they understand just a little about them; and since we are so fortunate these days to have so much good music available, children should be helped as a matter of course to a reasonable measure of musical appreciation.

In one small city, a lover of good music gave freely of his time to go for one period each week to the different schools where he gave a program of good music to his young listeners. His practice was to play a composition or some parts of it, then tell the children something about the man or woman who wrote it—just a few interesting facts and what the musical composition was intended to express.

How the children loved it, when they could hear the buzzing of the bee or the dragon fly, the tumbling of the water, the firing of cannon, the roll of thunder,

the chirping of birds, the hoof beats of galloping horses, or the plaintive melody of a mother mourning for her child.

After a composition was explained, the children would listen and applaud vigorously, their eyes shining, and happiness on their faces. After the close of the session, the audience always had an opportunity to name the piece they liked best, and which they wished repeated for them once more. Inevitably the children chose one of the finest and most artistic compositions to which they had listened.

This particular musical benefactor was the late Thomas Mott Osborne, whose work along prison reform lines brought him international fame. Later his work was taken up and for a time carried on by a protégé of his, Peter Kurtz, a violinist of rare ability, and he also found the children very appreciative of good music.

A Syracuse, N. Y., theater has recently given a series of young people's concerts, affording them the opportunity of hearing some of the best music of the Syracuse Symphony Orchestra, and other musicians.

Pupils, parents, and teachers, from children scarcely

beyond the kindergarten stage, to high-school pupils, were happy to attend. Upon these occasions, the young people themselves acted as ushers and were business-like and dignified.

It was interesting to know that the outstanding characteristic of the audience as a whole, was enthusiasm. They were not self-conscious, and their applause expressed their own individual opinions and pleasure.

Programs which were bright and cheerful were arranged and on some occasions films were shown, having to do with the life of composers whose music was being used. Sometimes chorus singing was enjoyed for a number, and great pleasure was always evinced in patriotic numbers.

In a large city school system the habit of having a music hour has been found very valuable. A phonograph is used, and after a brief portion of a selection is given, or even all of it, the children are asked to name or write down the title of the composition and its author or composer and possibly they may be asked for some facts in addition. In this way, the children learn to recognize instantly some of our best classics and to love them.

Education by Radio

The radio introduces us to much popular and classical music, and the children have an unusual opportunity to hear fine programs given by well-known artists. One little lad who has rarely been out of his home town, has come to recognize almost instantly the voices of some famous singers and leaders such as Walter Damrosch, and to know the airs and melodies of some of the loveliest of our musical compositions.

Parents in the home can adapt some of these very ideas. It is easy enough to play the musical game, "Do You Know It." Have the family recognize by name songs, and hymns, and to identify these occasionally by their composers. It is easy enough with a radio to tune in to some of the finest programs and often to join in the singing with the unseen audience.

Good music is restful. It is elevating, and some hospitals are declaring it of therapeutic value. A restless patient is soothed by soft appealing music of slow rhythm, while one who needs pepping up and being given a tonic, is enlivened by martial and lively music. It has been shown that the pulse beat actually is affected, and soon swings into the rhythm of what is listened to.

If we expect our children to love good music, we must give them a chance to understand it and this is not as difficult as might appear. It is only taking advantage of every opportunity to enjoy good music in the home whenever we can, and encouraging school standards of good music also.

Many of us might have more time for music appreciation than we enjoy, if we only realized the refining influence of it, and the value of harmony and sweetness in our own lives.

Teach the children to know and love good music.

WHAT DO CATHOLIC LIBRARIES NEED MOST?

The opinion prevailed at one time among our Catholic librarians that the coöperative spirit was not apparent and very likely did not exist, says Francis E. Fitzgerald in *The Catholic Library World* for January, 1930. "At this writing it would appear that that ancient attitude can be definitely discarded. If the return from the campaign of the Library Section can be accepted as a fact-finding matter on library coöperation, the results warrant a much more cheerful attitude toward the production of the *Catholic Periodical Index* as well as any future undertaking requiring coöperation in its initial stages. Coöperation exists to a remarkable extent when one considers that it has been an altogether latent virtue and has managed to survive over a long period of negligence. With this change of attitude and the resultant good will accruing day by day in the Library Section's advancement, the ground for a strong body of American Catholic librarians will be ready. A practical test is again the best proof. Theoretical holdings have held the attention of some of our people too long. We must put to the test many of our cherished tenets about what Catholics can or cannot do as a body. Perhaps we are like China — unconscious of our strength. It is very encouraging at any rate to sit at the receiving end of a stream of correspondence originating at all points in the country and feel the real unity that exists in our ranks as librarians. The *Catholic Periodical Index* is the opening gun, let us hope, to a continuous series of professional advances.

"The objectives of the Library Section as the professional Catholic library center should be reflective of the actual needs of our libraries if its service is to be effective in the day's work. The responsibility is twofold, however, and unless the wants of the individual library can be learned no inclusion can be expected in a program the Library Section may formulate. A thorough understanding of the general Catholic library problem no doubt is available among the many able librarians of long experience, but we must not forget that any one individual or group of individuals is a composite of experiences. These experiences may or may not represent the particular type likely to produce a solution to your own problems. It becomes a matter of information then, of just what your own problems are and of committing them to paper. The annual meeting in June will provide ample time for round-table discussion when each can draw on the experience of every other, or form a special committee to solve more difficult situations. Committees composed of active people definitely decided about the study at hand and committed to the idea of producing a definite solution should be the normal procedure. Limitation of scope to confined objectives will insure completion within a prescribed time. There are no such discouraging results as "The Committee reports progress" in a live organization. If the membership will face actual conditions and refer to the officers definite problems for discussion and solution, the objectives of the Library Section will be concerned with a condition not a theory. We should work out our destiny meeting conditions rather than theories."



N.C.E.A. CONVENTION WILL USE NEW AUDITORIUM

The twenty-seventh annual convention of the National Catholic Educational Association will be held in the new Municipal Auditorium, New Orleans, La., June 23 to 26, has been announced by Rev. F. D. Sullivan S.J., chairman of the Exhibit Committee.

Besides the four convention halls the auditorium has a specially designed Exhibit Hall containing 24,000 square feet of space. Located in the very heart of the city, close to the famous French quarter, the new auditorium is within walking distance from the principal hotels of the city.

The Exhibit Committee has sent out drafted circulars to all the religious communities engaged in teaching in the archdiocese of New Orleans urging the teaching Sisters and supervisors to attend the convention.



ROGER BACON HIGH SCHOOL, ST. BERNARD, OHIO

J. F. Shebllessy, Architect, Cincinnati, Ohio

A Monument to Learning

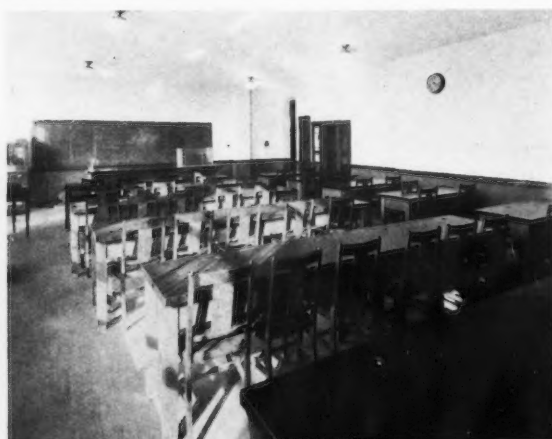
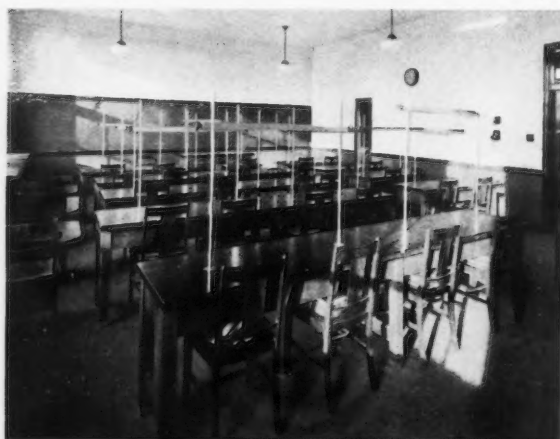
ROGER Bacon High School, located just outside of Cincinnati, in St. Bernard, Ohio, is one of the best examples of school architecture in the Cincinnati Archdiocese. This splendid building, dedicated by Archbishop John T. McNicholas, O.P., on October 24, 1929, blends the best in Franciscan building art and is the most modern of school construction. The building lines follow faithfully the Lombardy Romansque style, and the great religious organization is commemorated on the striking facade with the historic coat-of-arms supporting its famous shibboleth, "In Sanctity of Learning." It contains one of the finest

gymnasiums and 32 rooms, including the classrooms, laboratories and the various other departments essential to an institution of its character. It is three stories in height, with a granite base and stone facing on the first floor. The second and third floors are of pressed brick with stone trimming, and stone cornices crown the structure on all sides. The Roger Bacon High School is an architectural triumph, regarded from any angle and any distance, and successfully portrays the spirit and purpose for which it stands. Moreover, its construction is so substantial that for many, many years it will serve the great cause for which it was



ROGER BACON HIGH SCHOOL, ST. BERNARD, OHIO

The cafeteria will accomodate approximately 500 students. Located in the center of the basement floor, it is accessible from four side entrances



ROGER BACON HIGH SCHOOL, ST. BERNARD, OHIO

*Physics laboratory and lecture room
Typewriting room*

*Science lecture and recitation room
Classroom*



THE ROGER BACON HIGH SCHOOL, ST. BERNARD, OHIO

J. F. Sheblessy, Architect, Cincinnati, Ohio

erected and can be adapted to meet any of the requirements that may be effected through the changes in methods or curriculum.

The building, 200 feet long and 160 feet deep, is

situated on a hillside rising to the rear. Planned with three stories in front and two in the rear where the ground floor becomes the basement, it sets about 200 feet from the front lot line on a granite base. The grade level is 25 feet above the main street. A semicircular macadam driveway leads up to a broad cement-paved plaza stretching across the full width of the building. This plaza is often used for recreational purposes, and at night is brightly illuminated. The spacious front lawn will be appropriately planted with shrubs and adorned with the marble statue of Roger Bacon.

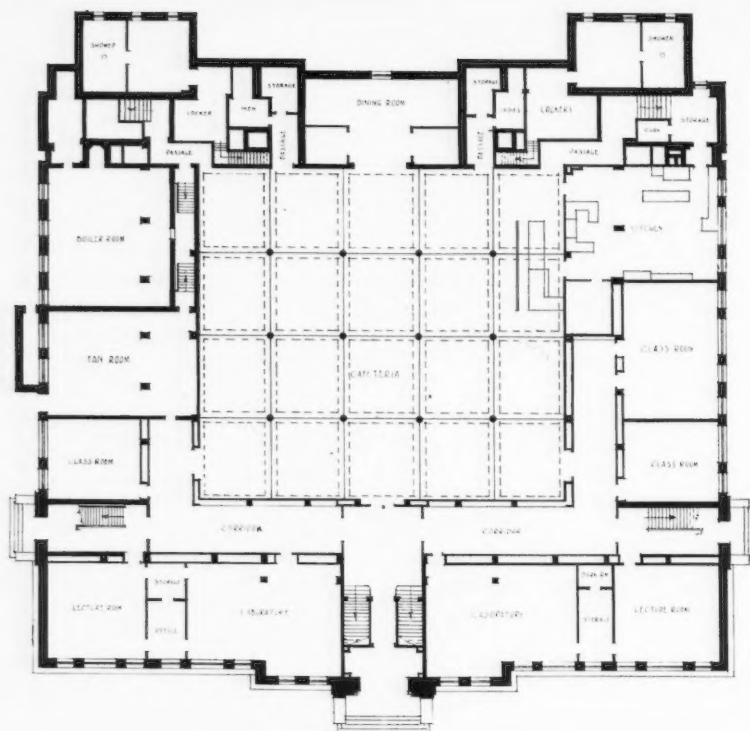
The large panels above the arched windows of the upper floor bear the symbols of Language, Rhetoric,



ENTRANCE DETAIL, ROGER BACON HIGH SCHOOL



PRINCIPAL'S OFFICE, ROGER BACON HIGH SCHOOL



BASEMENT PLAN, ROGER BACON HIGH SCHOOL

Philosophy, Music, Arithmetic, Geometry, Astronomy, on one side, and the symbols of the three theological virtues of Faith, Hope, and Charity, and the four cardinal virtues of Prudence, Justice, Fortitude, and Temperance on the other side. Circling the arched main entrance, the ten school months beginning with September and ending with June are designed by the carved Zodiac emblems. The triple windows higher up are decorated with the Eagle and the thirteen stars over the center and the stripes of the American flag over each of the side windows. Above this the great religious Franciscan Order is commemorated on the striking facade with the historic coat-of-arms and concentrates the symbols of virtue and erudition.

The exterior facing of the ground-floor walls is natural Indiana limestone, the upper two stories are of pressed brick with stone trimmings with a stone cornice crowning the structure on all sides.

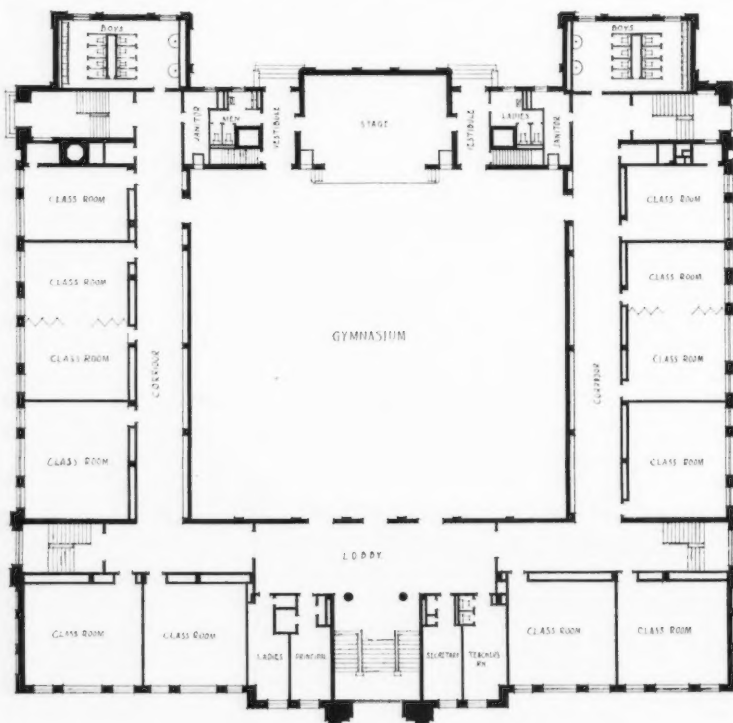
Passing through the front vestibule into the large stair hall the main, gray Missouri marble stairway leads to the first floor. The corridors branching to the right and left from this stair hall lead to the

chemical laboratory with adjacent lecture room and other classrooms on one side and physical laboratory, adjacent lecture room and other classrooms on the other side. In the rear to the right is the kitchen and on the left is the fan room and boiler room. The corridors have a terrazzo floor, and built-in lockers in the walls on each side. Generous space is provided for the blackboards in all the rooms.

A large cafeteria accessible from four side entrances occupies the center space of the basement floor. It has a seating capacity of approximately 500. In the boiler room, besides the steam-heating boilers, is ample room for pumps, electric apparatus, hot water, and storage tanks. Coal trucks drive over the coal bunkers and deposit the fuel through openings. The transformer room and ash hoist room are also adjoin the boiler room.

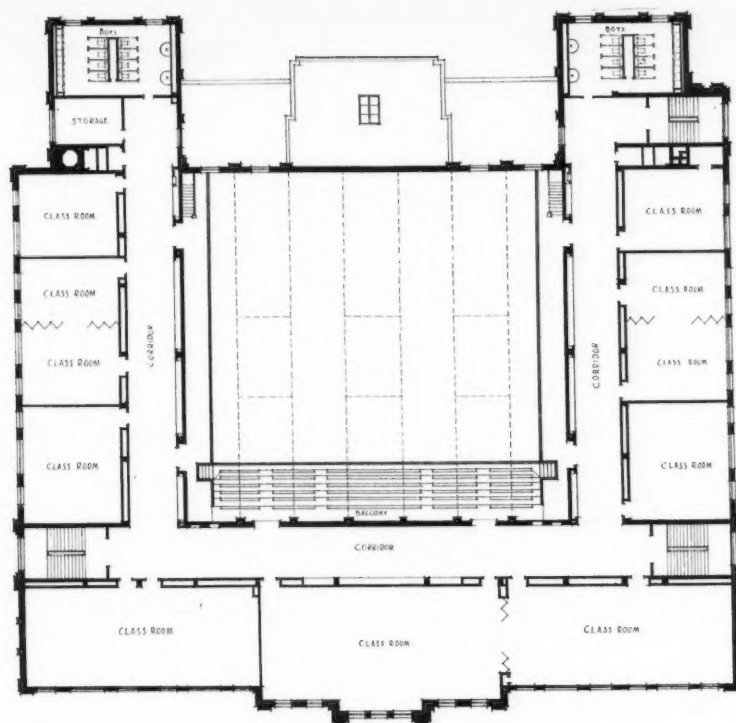
On the first floor across the front are the administration rooms. From

the main lobby, corridors branch off to the right and left, leading to the classrooms. Steel lockers line the side-walls of the corridors on all the floors. All the walls throughout are finished with a buff-colored plas-



FIRST-FLOOR PLAN, ROGER BACON HIGH SCHOOL

J. F. Sheblessy, Architect, Cincinnati, Ohio



SECOND-FLOOR PLAN, ROGER BACON HIGH SCHOOL, ST. BERNARD, OHIO

ter and where there are no lockers, wainscoting. To the rear of the main lobby is the largest in the Catholic-high-school group of the Cincinnati archdiocese. It is 90 feet square and has a seating capacity of 1,000 including the balconies on three sides.

The stage is deep and wide provided with all the latest equipment of an up-to-date theater for scenic effects, talking pictures and radio. The proscenium arch is of glazed terra cotta with a paneled inscription above the center "Mens Sana in Corpore Sano." Under the stage the space is reserved for storage of chairs placed on movable trucks. The sides of the gymnasium are lined to the underside of the balconies with buff glazed tile, built in the brick walls. Abundant daylight is provided through three large skylights. Above the skylights, electric-light reflectors light up the gymnasium at night in conjunction with individual secret reflectors above the paneled ceiling. The ceiling is composed of acoustic material eliminating all reverberating noises. The floor is constructed of wood blocks cut across the grain and set on end to avoid slipping during athletic events and when running. Heat is provided through concealed radiators. Toilet rooms equipped with the best and latest fixtures are located in the rear.

The second floor has a lecture hall in front with study halls at each end. By the aid of folding doors, the large and smaller study halls can be thrown into one large room. The classrooms are also arranged in with a buff-colored plaster and where there are no a similar manner. Janitor and storage rooms are located on each floor to the rear. All classrooms are

furnished with light from one side proportioned to the floorarea, and the windows located to produce the most efficient service. A signal system communicates to each classroom from the principal's office and each room has a private telephone and electric clock.

The entire building with its 32 rooms is fireproof throughout of the skeleton concrete type with curtain walls, inspected and approved by the State Board and National Fire Protective Association. The roof is a steel deck type and asbestos composition covering. Aside from state requirements, the design has been governed by its adaptation to educational needs to safety, healthfulness, expansiveness, to flexibility, to convenience, to durability, to athletic fitness and economy. The architect was John F. Sheblessy, of Cincinnati, Ohio. Father Juvenal Berens, O.F.M., is principal of the school.

Catholic Building Activities

—Almost all of the \$600,000 spent for Catholic building activities by the diocese of Rockford, Ill., during 1929, was spent for schools according to the figures of Rev. Leo Binz, chancellor of the diocese. Plans are under way for an additional \$300,000 building campaign, under the direction of Bishop Edw. F. Hoban, during 1930. From the amount set aside for building purposes in 1929, \$500,000 was for the erection of two Catholic high schools, St. Thomas High School for boys and Bishop Muldoon High School for girls. Another \$35,000 was needed for remodeling the old Coliseum for use as a boy's gymnasium.

—The new La Salle College, Philadelphia, Pa., was opened formally during the week of February 3, to more than 300 students in the three sections of the school, lower, preparatory, and college.

The new building group, constructed at a cost of \$1,200,000, consists of a high school, college, and faculty building.



THE MAIN-ENTRANCE LOBBY, ROGER BACON HIGH SCHOOL

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D. Editor

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Graphic Teaching of Religion

It might be contended without apparent possibility of contradiction that graphic illustrations are certain to be of assistance in the teaching of all subjects, particularly religion. We read in a recent book:

"Sketching on the blackboard as one talks is a great help in telling stories and in illustrating abstract ideas. The child is more attentive to things done than to things said. A few simple diagrams drawn upon the blackboard will often impress the truth upon children better than a deluge of verbal explanation. Illustrations are a welcome change from the ear as the usual medium of instruction to the eye and the visual imagination."

We have examined a number of graphic illustrations and chalk talks with great hope and with greater care, and we have come away frankly disappointed. We come away, in fact, with a revulsion of feeling.

We see a picture of a table set and marked "Holy, with grace," with a hand representing "God's blessing," and we see another table set marked "Without

grace — unholy," and at the table we see a pig sitting with a napkin tied about his neck. Is there any doubt that with its negative suggestion, with its extraordinary "piggishness," the way to teach the saying of grace before and after meals must be in some other way?

One recalls that graphic illustration of God representing a triangle with an eye in it. Apparently this eye haunted a child. It probably explained his surprising remark, "I do not like God." To him this eye in a triangle was God, no suggestion of a loving Providence, or a loving oversight, or any essential element of a child's loving conception of his Creator.

We behold a tree with a branch falling to the ground where there is a fire, marked "Dead Branch Burnt, St. John XV. 6." This branch is labeled, "Before baptism and after serious unrepented sin," and on the opposite side is a full-growing branch with the fruit marked "Fruits of the Spirit." This is "After baptism and after penance." And one wonders how after baptism the branch is regrafted on the tree, and other following thoughts of the suggestion of the picture.

And this failure to have the illustration furnish an analogy that will carry beyond the immediate point illustrated seems to be generally true. In the interest of a specific point the child is likely to have a suggestion, an illustration or image that has serious errors in its track if followed out logically, to its conclusion. Surely if we use illustrations, the youngsters are stimulated to thinking the analogy should be capable of being developed without leading to serious error, or to fundamentally inadequate ways of thinking.

Words are surely inadequate enough to express with any precision the realities of the spiritual life. We urge the extreme difficulty of using lines with their materialistic and more definite circumscribed meaning to suggest these realities of the spiritual life. This editorial is written primarily as a note of warning. Any aid to the teaching of religion should be welcomed, but certainly should be tested by its ultimate as well as its immediate results, when these are fortunate, as they are not always.

The Exercise of Discipline

Wherever there are children, the exercise of disciplinary measures and expedients are bound to come into play. Children are children, and must be trained in manner and deportment as well as in the studies and tasks assigned to them.

The parochial school has its problem of discipline as has any other school, and must deal with it as the exigency and situation requires. The problem, however, has its beginning in the home and is lessened in acuteness in the degree that the home exercises disciplinary influences. The school, therefore, is frequently called upon to make up for the shortcomings of the home, and to assume corrective measures which should come more strictly within the province of parental duty.

Discussing the broad question of discipline, as applied to the schools in general, the assumption must be

that the parochial school, due to the religious atmosphere which reigns there, succeeds in maintaining an acceptable order of things. The character training which religious instruction fosters, tends to pupil behavior and decorum.

The question of corporal punishment in the maintenance of school discipline has been subjected to most exhaustive discussion. In some school systems corporal punishment has been abolished, in others it is retained. Owing to the many embarrassing situations which have arisen through the infliction of corporal punishment, namely, through the resentful and defiant attitude of parents, frequently resulting in court proceedings and other unpleasanties, there has been a gradual tendency toward its abolition.

The immediate question confronting the school authorities centers more particularly upon the disposition of the refractory and incorrigible. If a sound thrashing, which frequently is the most effective way of awakening the conscience of a pupil, is to be omitted, then the efficacy of kindness and persuasion must be tried. If this fails, the extreme penalty is expulsion.

But then the compulsory-attendance laws, which obtain in most states, must be reckoned with. The expelled pupil here runs into the arms of the attendance officer or the police, and the parents are thus brought to a realization of the awkwardness of the situation. Usually the culmination of this sort of thing is an adjustment which may or may not be satisfactory.

The third attitude of school authorities on the subject of corporal punishment, and one which is held to with tenacity and considerable justification, is that which upholds the rule, but exercises the same in rare instances only. In other words, the pupil is made to understand that corporal punishment will be inflicted, if all other expedients which are generously applied, have failed. The very fact that the prospect of such a punishment hangs over the refractory pupils, is said to have a salutary effect.

Where this rule is adhered to, it is said to have fully demonstrated its efficiency. It is only on rare occasions that the punishment is inflicted, and then only in the presence of both teacher and principal. The moral effect of the chastisement, becomes more decisive because it is so exceptional and unusual. In other words, the very fact that infliction of corporal punishment is rare and occasional, only renders it more impressive and salutary.

Honor to the True Scientist

At this time of year lists of the achievements in the various sciences are made up. In glancing over these lists of specific achievements and reconstruction of scientific theory, one goes back in thought to the men who bring such things to pass.

These annual lists are the records of single men, of men organized in groups, of laboratories, of universities. These quiet men, with no crowds to cheer, with appreciation from only a few colleagues, go on

day in and day out and even night in and night out, accumulating what may seem the insignificant and unimportant details of a geologic age, of a historical period, or of our contemporary life. These results are not announced for after-dinner speeches, or for us to admire the strange devotion of men to things that apparently have no thrills or excitements. They are no source of wealth, promise no admiring audiences, no, not even a Congressional Medal, except in rare cases. These results are announced that other works may verify, or better correct or improve what has been done. A naive unscientific person such as most of us are, once wondering why they do it, asked Joseph Leidy, the naturalist, if he were tired of it. "Tired," he said, "not so long as there is an undescribed intestinal worm, or the riddle of a fossil bone, or a phizopod new to me." It is the spirit of science continued in our own day which is one of the great and one of the wholly admirable things in our civilization. The modern scientist keeps the pure spirit of Newton, even in the process of overturning the Newtonian discoveries. "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than the ordinary, while the great ocean of truth lay undiscovered before me."

An age such as ours in particular needs to be reminded of such quiet men, doing the thing for its own sake, pursuing their ideal, responding to the vision and finding a satisfaction, a joy, worth their own life in finding a smoother pebble or a prettier shell, and wishing they had done more for their fellow man.

A Phase of the Textbook Problem

There should be some way that Catholic education generally, should be able to "pool" its professional experience. This applies all along the line from the elementary school to the university. One or two things we noted in passing suggest that this would be particularly appropriate in the matter of textbooks.

The Catholic child is entitled to the best textbook that is available, and we are prompted to say as a result of some comment we heard recently that this is so whether the textbook was written by a Sister in the Order that is teaching in the school which he attends or not. It was intimated that textbooks are written by Sisters of a particular Order, and that that book tends to be used generally by Sisters of that Order. Whether this is the fact or not, at least there is a possibility of such becoming the fact. It would be a terrible indictment of Catholic education if we had Franciscan readers, Felician readers, Dominican readers, Christian Brothers readers, Marist Brothers, or Jesuit readers, and what not, that were used exclusively in the schools of these respective Orders. At any rate, this is a problem to be considered, and any evil tendencies that might tend to be developed are to be avoided.

Practical Helps for the Teacher

Editor's Note. On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

Geography in 3A

In the *Los Angeles School Journal* for January, 1930, Helen Augusta Mitchell relates a stimulating story about a geography project for the study of China at the El Sereno School in her third grade last semester.

"The children, with their teacher, worked out projects together. The sand table was used continuously during the semesters' work. Acting upon the suggestion of the supervisor of industrial arts, a very fine grass called "Red Top" was planted in the sand; it grew remarkably well. The children were very much interested in this project — when the first blade of grass appeared, there was much excitement. I may add, the teacher was quite as thrilled as the children when our beautiful crop of grass began to spread over our miniature hills and valleys which later became part of a Chinese garden.

"The children, teacher, all contributed small Chinese objects to beautify our garden. It was great fun to have these things brought in — a small pagoda, an inn, a tiny house, small dressed dolls which were often placed before a pool made of a bit of mirror, or riding in a rickshaw, or just sitting under a parasol (made from a cork and toothpicks with a piece of bright-colored Chinese paper pasted on them). Rickshaws were made of match boxes or clay, as were tea sets and bowls.

Another project was that of making the great wall of China, greatly in miniature, of course. We made it of bricks manufactured in our own room. Stories were read of the great wall and many pictures were referred to before we started this project. When our bricks were ready, we arranged them on the sand table and made small cardboard houses for the sacred city of Peking which, history tells us, was protected by this great wall.

"The interest in houses grew so we decided to make larger houses and a street scene was developed. Large pasteboard boxes were used, the roofs of the houses being made of corrugated paper lacquered red to represent tile.

"One of the boys did some indexing of pictures for us in the *National Geographic Magazine*, which was helpful. He wrote 'houses,' 'streets,' on small pieces of paper, placing them in the magazines for the convenience of those working on this project. A great deal of time was saved by this cataloging of pictures.

It was inspiring carrying on this activity with these third-grade children, whose enthusiasm did not wane from the beginning to the end of the semester.

Our work was done quite informally but the discipline was not difficult for the children kept in mind the objectives for which they were working and which greatly intrigued them.

A very valuable aspect of this study was this knowledge gained of the Chinese people, and "things Chinese" brought about a feeling of respect on the part of the pupils for this very wonderful race of people. They learned to appreciate their culture, to a small degree, and in this manner added materially to their own."

Remedial Measures for Reading

Mary F. Sultzer, principal of Jackson Place School No. 97, Baltimore, Md., conducted an experiment during the spring of 1929 to determine the value of specific remedial measures in reading. She records her findings in the *Journal of the National Education Association* for February, 1930.

The first condition for improvement in reading is to discover the types that are in need of development. There are so many standardized tests available at this time, that no progressive system or teacher would consider carrying on an extensive reading program without ascertaining the immediate needs of the pupils in specific abilities.

Among the outstanding factors involved in reading are word, sentence, and paragraph comprehension, the latter depending on the two others but requiring considerable additional skill.

Nonrecognition of words may be the result of a number of deficiencies. A meager speaking vocabulary, mainly the concomitant of foreign or illiterate home environment, causing a lack of knowledge of the meaning of words with no experimental background to aid in interpreting them, is no doubt the greatest handicap to young children and takes considerable skill to overcome when dealing with older pupils retarded in reading.

Extensive reading will build up the experiential background necessary if the material is interesting and *suited to the ability of the pupils*. Phonic drills will help in attacking new and unfamiliar words. Word and phrase drills to aid in an instant recognition are essential. All drills should be rapid, short, and varied. In the higher grades an analysis of certain words into prefix, suffix, and stem, with drills to form new words by combinations using the same, is valuable if not used too often or carried to the extent of uninteresting details. Synonyms, antonyms, and idiomatic phrases can be helpful as drill devices in the hands of an alert, skillful teacher. Some types of vocabulary lessons conducted during English periods are aids in developing the power of rapid assimilation needed in reading.

Exercises to eliminate irregular eye movements, to increase the perceptual span, and to decrease vocalization are numerous. Flash cards, having a gradual increase in length and difficulty of phrases, are perhaps the greatest aid in reducing the first two of these defects and a conscious attempt on the part of the pupil to refrain from lip movement, combined with emphasis upon speed, will soon eliminate this undesirable habit.

As stated before, in the comprehension of paragraphs many different abilities are necessary. Aside from the necessity for word knowledge in every kind of reading materials, a careful perusal of an article is oftentimes essential. This requires a slower rate than when reading material in which it is often possible to skip irrelevant details. In the Sangre-Woody tests the authors have made it possible to test five distinct types of reading ability: fact material, a careful perusal of an article following directions, and organization, besides word meaning and rate.

Physical defects — mental incapacity or defective vision — are natural handicaps: the first being so serious, the child's power to proceed is limited by the degree of the defect; the second should be discovered by a capable and observant teacher almost immediately.

Sense Appeal in Religion

Numerous are the devices for sense appeal in teaching Catechism to grade-school students, says Rev. John K. Sharp, in the *Acolyte* for December, 1929.

"Models, such as candles, ink, and blotters, can illustrate grace and life from Christ. Graphic illustrations and chalk talks are eminently useful. A stick of chalk is indeed worth a bushel of words. Grace at meals is illustrated by a cross and halo about the table; meals without grace, by the picture of a hog with napkin and epicurean twinkle. The fact that

venial sins lead to mortal is easily illustrated by a stream dashing toward and down some falls. Then, there are verbal illustrations and similes, comparisons, and examples, such as prayer and grace likened to a trolley in contact with the current; life is like a river from source to mouth; examination of conscience is like a searchlight; Lent is like spring house cleaning; confession is like washing one's hands. Religious rimes also have had their place in the Christian tradition: 'Matthew, Mark, Luke, and John, bless the bed that I lie on,' and the familiar 'Angel of God, my guardian dear.' Mnemonics, or a formula are useful. Thus the seven deadly sins are represented by the formula *p-a-l-e-g-a-s*: the qualities of sorrow for sin by, *i-s u-s*. In each example each letter is the first letter of the word to be remembered.

"Drama and the play instinct long in the liturgy of the Church lend themselves to easy and fascinating dramatizations. The sacraments and the Mass can be simply and fascinatingly portrayed. There can be a doll and sponsors for a baptism. The exposition of a sick call can be given in three simple acts: Children at play, one of whom is summoned to go to the rectory, the interview there and the subsequent action in the sickroom explained at the home. The Mass can be explained at the meeting of a social club which proposes to attend the requiem of a deceased member. Questions are asked by non-Catholics, and answers are given by Catholic members.

"Story-telling is an old and effective art. But it should not involve too many elements and should point the moral, not hide it. Stories from the lives of the Saints hold up capital models for imitation, but the model must not be harshly ascetic, and, as too often, dehumanized. Fr. Martindale, S.J., is authority for the statement that the traditional misconception of St. Aloysius is the work of the devil.

"Last, the principle of correlation, which unifies and relates all knowledge with religion as the synthesizing element, should always be employed. Literature, geography, history, and even mathematics and grammar afford opportunities for unobtrusive investment with the religious spirit. Geography can be made to speak of the missions; the unchanging truths of mathematics, of the unchanging attributes of God; application of the rules of grammar, to the laws of conscience. This brings us back to the thought which we began and the *raison d'être* of our schools — religious education."

Classroom Decorating

Since an attractive classroom aids materially in inducing student responsibility for protecting public property, teachers will be interested in the suggestions of Leone L. Winslow, director of Art Education, Baltimore, in classroom decorating in *The Nebraska Educational Journal* for September, 1929 (p. 487), for improving the appearance of her classroom.

1. Have a consistent scheme of decoration.
2. Hold the pupils responsible for their share in beautifying and preserving the beauty of the room.
3. Emphasize the structural, vertical, and horizontal lines of the room's interior.
4. Hang all framed pictures flat against the wall.
5. Adjust window shades and always leave the room with shades "even."
6. Keep maps and charts rolled up when not in use.
7. Do not fasten things on the blackboard, blackboard tray, windows, doors or to any other woodwork in the room. (Exception is made to this rule in primary grades where labels are used in the teaching of reading. These should be carefully lettered or printed and artistically placed.)
8. Accept the blackboards at their face value. They are for daily use and do not require any form of permanent or semi-permanent decoration.
9. Have a place for everything and keep everything in its place when not in use.

10. Seek for unity of effect and a dominant center of interest in the room.

11. So display flowers that they will form an integral part of the decorative scheme.

12. Group objects as if they were not ashamed to have something to do with one another. This applies to plants, to books, and to movable articles of furniture as well as to pictures.

13. Do not "put up" too many things. Three things can be shown to better advantage than five things. They will also get more attention.

14. In choosing the pictures for your room, select those which are appropriate in subject, decorative in purpose, and good in color. Schoolrooms need more color.

15. Do not accept a plaster cast as a part of your decorative scheme without considering well its appropriateness from the standpoints of size, color, and harmony with the schoolroom environment.

16. Have a bulletin board and see that all material displayed on it is arranged with reference to a vertical axis and that the margins and spaces are right.

17. Display flowers in a receptacle worthy of them or not at all.

18. Exercise the same restraint, good sense, and good taste in decorating your room for holidays and special occasions that you use on other days.

19. Avoid the use of inappropriate materials, such as crêpe paper, in the construction of curtains, table covers, and other useful articles.

20. In case of doubt ask the assistant supervisor of art assigned to your school.

Shall They Memorize?

Few subjects are more calculated to stir up arguments pro and con than the question as to whether little children should be required to memorize the words of the Catechism. Some stoutly maintain that the memory method is the surest and most effective, comments the *Los Angeles (Calif.) Tidings* for November 15. Others just as strongly insist that it violates the principles of psychology and pedagogy.

On this point we may call attention to a recent expert opinion. Rev. Dr. Rudolph G. Bandas, S.T.D., gives catechists something to think about in his recent book *Catechetical Methods*.

"Religious training is often a mere memorizing and a scrupulously accurate reproduction of verbose and unintelligible formulas. These exercises of verbal memory frequently end in making religion itself an insufferable bore.

"Would anyone try to make adults believe that they can grasp the sense of a statement, not by an exercise of reason or understanding, but by an exercise of memory? 'The child will retain the words,' it is said, 'and later as his intelligence matures, he will realize the force of them.' As well feed a piece of hard food to an infant, and say that when he grows up he will digest it. Now, why should religious training follow its own individual way, and not profit by the approved profane didactic methods?"

Counter to Psychology

"If grace does not destroy nature but rather perfects it, correct catechetical methods cannot be in opposition to the didactic rules established for profane science. There is one brain and one mind in the child, and the laws governing the operations of the mind are fundamentally the same whatever be the contents of knowledge. The abstract statements of the Catechism are the conclusions of a whole reasoning process, formulas deduced from a host of concrete facts. To attempt to teach them to the child without supplying the concrete facts upon which they are based, is to go counter to all the laws of psychology."

In connection with this statement of Dr. Bandas, it is

interesting to note that the Archbishop of Birmingham (England), has just forbidden the use of the Catechism for children under eleven years of age. We do not profess to have either the knowledge or experience to discuss this question intelligently. But there are hundreds of people among the readers of the *Tidings*, parish priests, assistants, Sisters teaching in the Catholic schools and settlements and centers, and many lay teachers besides, who could with profit exchange views on this question.

We would like to see in the Readers' Forum some expressions from our own priests, teaching Sisters and lay catechists. We think the discussion would prove interesting and helpful. We assure the clergy and Nuns that, although they send in their names, a request for anonymity is always respected. Now let's have some good brief letters. Two or three hundred words give quite a scope to writers.

Contract for Study of Vocation

General suggestions and a detailed outline for a four-weeks' unit on the subject of vocations for the seventh, eighth, and ninth grades is presented in the *School Review* for February, 1930, (p. 10).

General Suggestions

Use many references and other sources of information (library, magazines, newspapers, specialists, employers, employees, etc.). Plan to include letters and interviews with actual representatives of some business, industry, or profession.

Keep a notebook: Record all sources of information. Take notes for accuracy. Reports: Letters. Submit for O.K. before sending.

Oral: Use topical outline. Do not memorize.

Written: Outline in detail. Submit bibliography. Paper type-written or in ink on one side only. Observe carefully neatness, spelling, punctuation, paragraphing, and sentence structure.

What to Do

First week

Select an occupation for analysis. List possible sources of information. Read for general knowledge. Make notes. Consider questions concerning:

- a) Importance of the occupation. (1) In the community. (2) In the whole country. (3) Number of people engaged.
- b) The work done.
- c) Preparation required.
- d) General requirements of the occupation.
- e) The income.
- f) Advantages and disadvantages.
- g) Opportunities.
- h) Problems and responsibilities.

Plan for an interview with someone engaged in the occupation by (a) telephoning or (b) writing a letter. (Submit to teacher before sending.)

Make a vocabulary list of specific terms used in the occupation.

Report progress to teacher.

Second week

Prepare a letter of inquiry to send to two or more persons engaged in the occupation. Plan a questionnaire to inclose.

Plan questions for the interview. (The outline for job analysis in the third week's assignment will help.)

Make the interview, or visit some industrial plant or business house.

Secure all possible information.

Write a report of the interview as regular news assignment or report the visit to the industrial plant or business house as a regular news item.

Third week

Increase vocabulary list.

Organize information into an orderly job analysis, following as nearly as possible the given outline.

Give an oral report on the job analysis.

Answer the questions of the class about the occupation.

Fourth week

Prepare a card for filing occupational information: (a) Occupation. (b) What worker does. (c) Physical conditions in brief. (d) Entrance requirements. (e) Working conditions in brief. (f) Hours. (g) Pay (minimum and maximum). (h) Advancement opportunities. (i) General advantages. (j) General disadvantages.

Prepare detailed written report on your study of the occupation. Plan and organize carefully. Include: (a) Your opinion of advantages and disadvantages of the occupation as a life choice. (b) Are you preparing for it?

Job-Analysis Outlined¹

1. Description of Occupation: (a) What does worker do? (b) Is job increasing or decreasing in importance? (c) Seasonal? What seasons? (d) Is work a stepping-stone to something better? If so, what?
2. Physical conditions: (a) Inside work? Outside work? (b) Temperature? (c) Ventilation? (d) Noise? (e) Light? (f) Sanitary conditions?
3. Personal conditions: (a) Coöperate with other workers? (b) Closely supervised? (c) Factors that cause physical or nervous strain? (d) Eyestrain? (e) Hazards? (f) Belong to union? (g) Medical service?
4. Personal requirements: (a) Age? (b) Sex? (c) Religion? (d) Nationality? (e) Weight? (f) Strength? (g) General education? (h) Technical education? (i) Manipulative skill? (j) Experience? (k) Instruction to workers on job? (l) Time required to learn duties? (m) Intelligence required for entrance? (n) Supply own tools? (o) Special clothing? (p) Special physical requirements? (q) Special physical limitations?
5. Working conditions: (a) Work with machinery? (b) Work with tools? (c) Work with materials? (d) Motions? (e) Posture? (f) Product?
6. Working hours.
7. Pay.
8. Promotion and learning possibilities.
9. Labor laws and requirements affecting the job.

Teaching Poetry for Appreciation

In teaching poetry for appreciation begin by saying, "I am going to read you two poems, each having to do with the same theme. I should like you to tell me which you think is the better." Make no mention of author's names. Perhaps the class will wish the poems read a second time, suggests H. Ward McGraw in the *English Journal* for January, 1930 (p. 46). Mr. McGraw selects war as his topic and two poems, one by Robert Nichols, "The Assault," and the other by Edgar Guest, "Spring in the Trenches."

Preparation

For your own preparation examine both poems.

Guest's exhibits the following characteristics: (1) It is easy to read. There are no comprehension difficulties. (2) It looks like poetry, (3) It has a regular metrical rhythm which "hits on all four." (4) It makes an appeal. But note the basis of the emotion. The feeling in it is based not upon images of the trenches but upon references to the "little patch of ground," "the lad," "kids," "little hands," "the mother," "blood," "gore," etc. The diminutive "little" occurs three times. It must be apparent that almost anyone could work these references into a poem on the evils of bootlegging with similar emotional effects. (5) Its emotional effect is mild. When one is under its spell, he may feel that war is "just too awful for anything," but his convictions will not be strong enough to get him into Leavenworth. (6) It gives no vivid imagery of the trenches. (7) Its lines may be tampered with

¹Adapted from Arthur F. Payne, *Organization of Vocational Guidance*, pp. 265-69. McGraw-Hill Book Co., Inc., New York, 1925.

at will. One may rewrite lines, change rhyme words, or add a stanza without damaging the effect. (8) There is nothing distinctive about its form.

Nichols's poem exhibits the following characteristics: (1) It is not so easy to read. The setting must be supplied, but this is not difficult. (2) It doesn't look like poetry. It must be heard. (3) Its rhythm is not metrical. (4) The emotional effect is not achieved by references which may always in any poem be depended upon to stir some feeling regardless of the rest of the poem. The feeling in this poem is based upon the imagery of the assault. (5) The feeling conveyed is more intense and lasting. It is convincing. (6) The imagery is vivid. It conveys an experience which the reader duplicates. (7) The lines cannot be tampered with. The thing is complete. To insert lines or otherwise alter the poem is quite impossible. (8) The sound and movement echo the sense.

Discussion

The purpose of the discussion is to find out to what extent students have discovered the differences and characteristics outlined in the foregoing. It is better to conceal one's own preferences and to refrain from asking what lawyers call "leading questions." Question somewhat as follows: How does the poem affect you? How does it make you feel about war? Can you tell what things in the poem make you feel as you do? Which poem is the more convincing? Which is the more vivid? Which makes you feel that the writer had been through the experience? What vivid images do you recall? What differences in rhythm do the poems show? In which is the rhythm the more mechanical? Which poem would suffer the more if the rhythm were broken? if rime were removed? Which sounds the more like the thing described? Which poem is the easier to imitate? Suppose you wish to add a stanza, how would you go about it?

Here lead the class in writing an additional stanza to "Spring in the Trenches," if it wishes. Begin by having the

class suggest details, or images, which might be used. Put these on the board, arrange them in columns headed Visual, Auditory, etc. Ask for references which will produce feeling, such as those already used in the poem. Examine the meter and put the pattern on the board. When the details have been assembled, ask for a first line; then canvass for rime words, and let the class build the stanza. This additional stanza can be assembled with surprising rapidity. Classes get fun from the work, and students often like to try the poem with the added stanzas on some other section to see if it goes over all right without detection. Of course, the purpose is to show how easily such verse can be done and to lay bare the secrets of its make-up. When the student finds that he can write this verse himself, that one needs no first-hand experience to write such things, that it can be assembled in a mechanical manner, and that it ends only when one has a mind to stop, he loses respect for it. The truth makes him free.

Have the class summarize what things it has discovered about good poetry; for example. What is the effect of rime? of rhythm? Can one be carried away by rime and rhythm regardless of the content? In good poetry are words and images chosen simply to fill out the line and make it rime? Are they chosen "to make the poem beautiful"? What is meant by "sincerity"? How does a piece of genuine literature come into being? What is meant by saying that "the sound must seem an echo of the sense"? What is mechanical verse? What things should one examine in trying to judge a poem? (The conclusions should be briefly reviewed before the next lesson of the kind is given. If this is done each time, the class can go a little further on each occasion, and comes after awhile to a considerable degree of critical ability.)

My experience with this type of lesson convinces me that students come away with a surer sense of values than they do when the better poem alone is simply read and discussed, and its positive values pointed out. This critical evaluation increases as more poetry is discussed.

A Young Queen's Grief

Editor's Note. As a fitting general assembly or classroom program for Shakespeare's birthday, April 23, we take pleasure in presenting a short scene from his famous play Richard II. The scene will be of especial interest to English and to history classes. A short explanation of the play as a whole is all that is needed for the players to interpret the lines accurately. Both students and teachers will be surprised how easily the characterization of the young queen can be interpreted by the average pupils.

The actors themselves will be electrified by the power of the acted word. In sensing the dramatic appeal in the visual scene the pupil will also acquire real appreciation of the immortality of Shakespeare's genius in suiting "the action to the word and the word to the action."

King Richard II — Act III, Scene 4

Persons Represented

ISABELLE, Queen to KING RICHARD

FIRST LADY)

) attendants to the QUEEN

SECOND LADY)

GARDENER

SECOND SERVANT)

) assistants to the GARDENER

FIRST SERVANT)

SCENE. — Langley. The Duke of York's Garden. [Let this be a small inclosed part of the garden, with walls or hedges on three sides, an arched entrance left and a smaller arch up right. The hedges would be slightly overgrown, ready for the pruners; or if walls are indicated, there must be branching plants growing against them too luxuriantly. Across the stage from left to right runs the bowling green. At right is the

apricot tree, either on stage or bending over the wall with fruit-laden branches. There are trees or bushes up left with a bench to the right of them. There is another bench down left.]

Enter from the left through the arch, the QUEEN and two ladies. QUEEN ISABELLE is young and lovely — too young for such cares and griefs and fears as are tormenting her. The ladies are lovely, too, and young, though not so young as the QUEEN, who is scarcely in her teens. They follow her into the quiet little garden inclosure. The SECOND LADY carries a lute. The FIRST LADY has a cloak for ISABELLE. The QUEEN comes in swiftly, as though in this garden she sought a refuge from unfriendliness. She stops at the center of the green and looks about at the trees and flowers, relaxing a little from her attitude of strain. The FIRST LADY crosses up left and lays the cloak upon the bench above the green. The SECOND LADY stops near the bench down left.]

QUEEN. What sport shall we devise here in this garden to drive away the heavy thought of care?

[She turns to her ladies, smiling, with a little of that happiness belonging to her years and to the garden. The FIRST LADY, responding gladly, picks up a bowl and holds it out to the Queen.]

FIRST LADY. Madam, we'll play at bowls.

[Crossing left, the QUEEN takes the bowl and stands at the

*This short scene is reproduced through the courtesy of the Macmillan Company from *Short Scenes from Shakespeare*, and *How to Act Them*, by Isobel McReynolds Gray, 1929, pp. 92-101.

left end of the green. She swings her arm, at first gayly, then half-heartedly, at last letting the bowl slip from her fingers without momentum. Her lips quiver —]

QUEEN. 'Twill make me think,

The world is full of rubs, and that my fortune
Runs 'gainst the bias.

[She takes out her handkerchief and presses it to her eyes, walking away to extreme right. The Ladies exchange glances of sympathy. The FIRST LADY motions to the SECOND LADY to play, and she plays, softly yet gayly, a dance tune. The FIRST LADY strikes an attitude.]

FIRST LADY. Madam, we will dance.

[The QUEEN turns to watch her. The FIRST LADY executes some graceful steps, approaching the QUEEN, to whom she makes a deep curtsy, extending, at the same time, her hand in invitation. Poor little QUEEN ISABELLE attempts to join her, even stepping two or three stately measures; but breaks off suddenly and presses her handkerchief to her eyes again.]

QUEEN.

My legs can keep no measure in delight,
When my poor heart no measure keeps in grief:
Therefore, no dancing, girl;

[Again she dries her eyes, smiles bravely and attempts to assume the bright, regal bearing of a grown-up queen.]
some other sport.

[She crosses to the bench up left and seats herself, motioning the Ladies to be seated. The SECOND LADY sits on the bench down left and lays aside her lute. The FIRST LADY stands for a time on the right of the QUEEN.]

FIRST LADY. Madam, we'll tell tales.

[It is really in her thought that so young a girl as the QUEEN may easily have her mind diverted from her sorrow by some engrossing story; but ISABELLE, older than her years in sad wisdom questions.]

QUEEN. Of sorrow, or of joy?

FIRST LADY. [A bit discouraged because it seems clear that the royal lady cannot forget her trouble in any sort of entertainment.] Of either, madam.

QUEEN. [Indulging her sadness.]

Of neither, girl:

For if of joy, being altogether wanting,
It doth remember me the more of sorrow;
Of if of grief, being altogether had,
It adds more sorrow to my want of joy:
For what I have I need not to repeat;
And what I want, it boots not to complain.

[The FIRST LADY makes a great effort. She clasps her hands as though of a happy thought, whirls away to the right, and curtsies low as the SECOND LADY takes up the lute.]

FIRST LADY. Madam, I'll sing.

[The SECOND LADY plays a prelude. The QUEEN silences the music with her raised hand, smiling ruefully at the FIRST LADY.]

QUEEN. 'Tis well that thou has cause;

But thou should'st please me better, would'st
thou weep.

FIRST LADY. [Running impulsively and sinking to her knees at the right of the Queen.] I would weep, madam, would it do you good.

QUEEN.

And I could weep, would weeping do me good.

And never borrow any tear of thee.

[They rise, and, arms about each other, walk slowly right. They are both weeping, and so is the SECOND LADY who also has risen. ISABELLE is the first to dry her eyes. As she turns to walk back, she glances out of the gate which is up right, and sees the gardeners approaching.] But stay. Here come the gardeners; [She leads the FIRST LADY quickly to the left, and extends a hand to the SECOND LADY.] Let's step into the shadow of these trees.

[They conceal themselves to the left of the trees. They are in view of the audience, but are hidden from the gardeners.]

[Enter up right: the GARDENER and his two servants; the GARDENER carries a basket, the FIRST SERVANT has a number of cords and a pair of steps. The SECOND SERVANT has pruning shears and a basket in which to catch the cuttings.]

[The QUEEN speaks softly aside to the Ladies.]

My wretchedness unto a row of pins,
They'll talk of state: for everyone doth so
Against a change. Woe is forerun with woe.

[The men come down, quite unaware of the presence of the QUEEN and her Ladies. They are intent only on their work.]

GARDENER [Directing the FIRST SERVANT to the right].

Go, bind thou up yon dangling apricots,
Which, like unruly children, make their sire
Stoop with oppression of their prodigal weight:
Give some supportance to the bending twigs. —

[The FIRST SERVANT sets the pair of steps under the apricot tree and sorts out his pieces of cord preparatory to carrying out orders. The GARDENER addresses the SECOND SERVANT, motioning him upstage.]

Go thou, and like an executioner,
Cut off the heads of too fact-growing sprays,
That look too lofty in our commonwealth:
All must be even in our government. —

[The SECOND SERVANT, snipping his shears, goes back to the hedge and clips off straggling bits, dropping them into his basket. The GARDENER goes right to the FIRST SERVANT, observes what he is doing, with a nod of approval; goes back to the SECOND SERVANT, approves with another nod.]

You thus employed, I will go root away
The noisome weeds, that without profit suck
The soil's fertility from wholesome flowers.

[He comes down to the green, and with difficulty gets to his knees — that is, if he is somewhat venerable and corpulent — about center stage. He weeds the green as he talks, dropping the weeds into his basket. The FIRST SERVANT has an idea. He loves to talk. Looking over his left shoulder, he expounds with great seriousness. He sometimes forgets his task and makes the elaborate gestures of a stump-speaker.]

FIRST SERVANT.

Why should we, in the compass of a pale,
Keep law and form and due proportion,
Showing, as in a model, our firm estate?
When our sea-walled garden, the whole land,
Is full of weeds; her fairest flowers chok'd up,
Her fruit trees all unprun'd, her hedges ruin'd,
Her knots disorder'd, and her wholesome herbs
Swarming with caterpillars?

[The SECOND SERVANT has stopped working and listens with approval. The Little QUEEN, dismayed, lays her hand over her racing heart. This criticism of the KING and his ministers by an assistant gardener is evidence that the whole country is in a state of dangerous unrest — as the QUEEN well knows.]

GARDENER. [Still weeding busily.] Hold thy peace: —

[The Servants, getting a stroke of work in occasionally, listen to the GARDENER with respect and a lively interest in the subject.]

He that hath suffer'd this disorder'd spring,
Hath now himself met with the fall of leaf:

[At this direct statement of the downfall of KING RICHARD, the QUEEN puts out her hands. Her Ladies clasp them in warm sympathy.]

The weeds, that these broad-spreading leaves did shelter,
That seem'd in eating him to hold him up,
Are pluck'd up, root and all, by Bolingbroke;

[He plucks up a weed and throws it disdainfully into the

basket. The Servants have come to him, one on either side. He looks from one to the other.] I mean the earl of Wiltshire, Bushy, Green.

FIRST SERVANT. What, are they dead?

[These bad men were favorites of the ill-advised King. News of their death is good news to respectable citizens.]

GARDENER.

They are; and Bolingbroke
Hath seized the wasteful king. —

[With nods and shrugs the Servants return to their tasks. The poor little QUEEN is almost fainting in the arms of her Ladies.]

Oh! What a pity is it,

That he had not so trimm'd and dress'd his land,
As we this garden;

[The GARDENER rises, taking up his basket. He turns right, addressing the FIRST SERVANT, who is busy with his cords.]

We, at time of year

Do wound the bark, the skin of our fruit-trees;
Lest, being over-proud with sap and blood,
With too much riches it confound itself:
Had he done so to great and growing men,
They might have liv'd to bear, and he to taste
Their fruits of duty.

[He turns to the SECOND SERVANT, who is snipping and listening with approval.]

All superfluous branches

We lop away, that bearing boughs may live:
Had he done so, himself had borne the crown,
Which waste of idle hours hath quite thrown down.

FIRST SERVANT. *[Turning to speak to the Gardener.]* What, think you, then, the king shall be depos'd?

[The SECOND SERVANT leaves his work and comes down to hear the answer.]

GARDENER.

Depress'd he is already; and depos'd,
'Tis doubt, he will be. Letters came last night
To a dear friend of the good duke of York's
That tell black tidings.

QUEEN. *[Thrusting the protecting arms of her Ladies from her.]*

O, I am press'd to death
Through want of speaking!

[She comes from her concealment, followed by her Ladies. The SERVANTS fall back to the right of the GARDENER. The three men remove their caps and stand respectfully before the youthful QUEEN. In her rebellion against misfortune, she speaks harshly. Yet her childish appearance and her forlorn state make it easy to forgive her.]

Thou, old Adam's likeness,

Set to dress this garden, how dares
Thy harsh-rude tongue sound this unpleasant news?
What Eve, what serpent hath suggested thee
To make a second fall of cursed man?
Why dost thou say, King Richard is depos'd?
Dar'st thou, thou little better thing than earth,
Divine his downfall? Say, where, when, and how,
Cam'st thou by these ill-tidings? speak, thou wretch.

GARDENER.

Pardon me, madam: little joy have I,
To breathe this news: yet, what I say is true.
King Richard, he is in the mighty hold
Of Bolingbroke;

[The QUEEN turns away from him to the ready sympathy of her Ladies. She hides her face against the shoulder of the First Lady.]

their fortunes both are weigh'd;

In your lord's scale is nothing but himself,
And some few vanities that make him light;
But in the balance of great Bolingbroke,

Besides himself, are all the British peers,
And with that odds he weighs King Richard down.

[The little QUEEN's head comes up at this. She turns imperiously on the old GARDENER. He continues kindly, but with such conviction that she is forced to believe all his dreadful news.]

Post you to London and you'll find it so:
I speak no more than every one doth know.

QUEEN. *[Beating her hands together in helpless suffering.]*

Nimble mischance, that art so light of foot,
Doth not thy embassy belong to me,
And am I last that knows it?

[She presses her hands to her heart.]

O, thou think'st

To serve me last, that I may longest keep
Thy sorrow in my breast. —

[With a great effort she masters her emotion, holds her head high, turns and extends a hand to each Lady.]

Come, ladies, go,

To meet at London, London's king in woe.

[She takes one step to the left, toward the gate, is again overwhelmed by grief and almost falls. The Ladies console her.]

What, was I born to this! that my sad look
Should grace the triumph of great Bolingbroke?

[Again she rallies her courage and turns back to the GARDENER with childish fury.]

Gardener, for telling me this news of woe,
I would, the plants thou graft'st, may never grow.
[She goes out swiftly, followed by her Ladies.]

GARDENER. *[Looking after her and shaking his head in sympathy.]*

Poor Queen! so that thy state might be no worse,
I would my skill were subject to thy curse. —

[The servants, too, are impressed by the sad, youthful beauty of the QUEEN, and shake their heads dolefully. The GARDENER moves left, looking at the spot where the little QUEEN stood.]

Here did she let fall a tear; here, in this place,
I'll set a bank of rue, sour herb of grace:
Rue, even for ruth, here shortly shall be seen,
In the remembrance of a weeping queen.

[The three men set about their tasks.]

CURTAIN.



Purposeful Athletics

"Notre Dame football is a spiritual service because it is played for the honor and glory of God and the exaltation of His Blessed Mother," says Rev. John O'Hara, spiritual director of the University in the Religious Bulletin of October 8. The bulletin, reprinted in the Official Football Review of 1929 of Notre Dame University, gives some insight into the value of football to the student body.

"Tradition has made this spiritual service more intense because daily Communion and prayer have been made a part of the training schedule. Each day has been dedicated to some saint and the shocks and bruises and disappointments of the season, as well as the glory of victory have been offered for some particular soul in affliction.

"Scores of communications have told us of the edification that has come from outsiders watching this spiritual side of football. One man is thrilled to see a player go up from the benches to serve a Mass when the priest comes out alone. Another is moved profoundly when three guests at his home turn down his wife's hot sausages and cakes because they want to receive Holy Communion in the morning. Priests here and there all over the country in urging their parishioners to frequent Communion, quote the example of the team."

Children In Literature

Editor's Note. This is a continuation of the description of books which portray childhood, begun in the November issue of the CATHOLIC SCHOOL JOURNAL. It forms a chapter in *School Discipline as a Moral Factor in Education*, by Sister M. Jutta, O.S.F., one of the Marquette University Monographs, now in preparation. Comments on the list will be welcome, as also names of other books which give one an insight into the psychology of the child mind.

The Last Lap

By Fergal McGrath, S. J., Benziger Brothers, 1925, 249 pp.

This story of college life in Ireland is concerned mainly with Alec Russell who is popular because of his good record in hurling and in rugby, but who has few real friends. Father Mangan tells him that he is too much wrapped up in himself and that occasionally he should forget to look out for number one. As the story progresses, the interest increases in the study of the development of his character, in his dealings with the boys on the playground, with his sister and parents during vacation, in his work, in his efforts to overcome his antipathy toward Moriarity, in his anxiety while his father is under suspicion of incendiarism, in the glimpse of war on his Easter vacation when he sees a clash between the Sinn Feiners and the Auxiliaries. In the last chapter he proves that he can do the right thing without thinking of himself only. The younger boys are also brought into the story, and some of their escapades are shown to be due to lack of thought rather than to meanness, for when they had planned a nice piece of mischief, they are dissuaded by a ten-minutes' talk by Moriarity who tells them of the consequences which were far beyond anything they had intended. The book is interestingly written by one who has a good knowledge of boy psychology.

May Iverson — Her Book

By Elizabeth Jordan. Harper and Brothers, 1904, 282 pp.

This story is told in the first person by one of four girls who are the chief characters in the tale of boarding-school life. They have attained the very mature age of 14; some of the lesser characters are a year above or below this venerable age. May gives one a good picture of boarding-school life; of the thoughts and fancies and ideals of these girls, and why it is necessary "to hurry and forget a great deal" for fear of what might happen should their brains become too crowded! She tells how Maude took up books because she had to, "but life was her real study." Another one, Kittie James, helps along her big sisters's love affair to a happy ending; Mabel Muriel Murphy makes up her mind to learn to be like the rest of the girls, a real lady, and keeps at her resolution with such a grim determination that she becomes a model to them. The generous way in which the four principals coached Kittie for the examinations and how she passed while they failed miserably in all save their own favorite subjects shows their unselfishness. Teachers of girls in their early teens will no doubt derive much benefit from reading this book. It proves that Longfellow was right when he said, "The thoughts of youth are long, long thoughts." It shows the wide range of their interests, their dreams for the future. It also shows the care that must be observed in dealing with them, how unformed they are in reality while considering themselves very mature, and how necessary it is to keep them profitably employed that they may not become idle dreamers.

Mary Rose at Boarding School

By Mary Mabel Wirries, Benziger Brothers, 1924, 141 pp.

Mary Rose's father, mother, and little brother go to California and she is sent to St. Angela's Academy, much against

her wishes; for if she cannot accompany them, she prefers to remain in the home town with her friends. But the decree is inexorable and after her arrival, she finds that girls at a boarding school are very human and can be just as good friends as those she has known at home. She also proves that even with the best of intentions and the watchful care of the Sisters, there are many exciting moments in life and many pranks that break the monotony of stern duty and tiresome studies.

Teachers who have "boarders" to look after may get some information on how to deal with bright, mischievous, but well-intentioned girls. They have more ways of getting into scrapes than day scholars, and need more supervision.

Rebecca of Sunnybrook Farm

By Kate Douglas Wiggin, Houghton Mifflin Company, 1925, 355 pp.

Fresh and invigorating as a spring breeze is the story of Rebecca Rowena Randall, the second of seven children, the father having died the day the youngest was born, leaving his family in poverty on a poor out-of-the-way farm in Maine. The maternal aunts want to educate the oldest girl, thus easing their sister's burden somewhat and giving one child the chance of making good. But Becky can best be spared; so she becomes an inmate of the red-brick house and her schooling and training begin in earnest. The change from her crowded home to that of the maiden aunts, the older of whom is very strict, the trials and successes at school, where her dynamic character soon puts her at the head of all activities, the tedium of learning to sew and keeping quiet, the "borrowing" of the baby next door, her meeting with "Aladdin," the four years of high school crowded into three, and all the other events so charmingly narrated show how the overcoming of obstacles is the surest way to build up character.

Teachers can see how children react to contact with various characters, how a wholesome, energetic, unassuming child can influence for good the lives of all around her. Her happy, sunny disposition leads all to a brighter outlook; even Aunt Miranda is softened interiorly though outwardly she remains the same. Her enduring friendship with Emma Jane shows that different dispositions often lead to the closest friendships, and that "book learning" should not be the only standard of judging nor the only aim in life, nor should those who are slow at learning be looked down upon.

Schooner Ahoy!

By Irving T. McDonald, Benziger Brothers, 1926, 182 pp.

Schooner Ahoy! tells how Andy Carroll and his three friends spent their summer vacation following the close of Andy's first year at Holy Cross College. They start out on a camping trip in a rickety old auto which Gus, the fat boy, has borrowed from one of his friends. Soon after starting out they come across Mugsy and his dog Mops. Mugsy is a waif who is in fear of the authorities because he has broken his parole. He is anxious to get away from the vicinity and hides in the car after hearing the boys say they are going to Provincetown. Shortly after entering the town, they run into a little girl whose injuries are so serious that she must be taken to a hospital. As the boys have scant means they must get work to pay the hospital bill; they are glad to get employment on a fishing schooner.

Their interesting adventures on this short trip are well told. Their being lost in the fog, the finding of the island, their making the best of their limited resources, their steady faith in their two leaders bring out the courage, and steadiness of the boys, and offer a fair field for psychological study.

Books and Publications

Instructional Tests in Arithmetic for Beginners

By John R. Clark, Arthur S. Otis, and Caroline Hatton. Test Book, 64 pages, 24 cents; Diagnostic Record, 16 pages, 12 cents; Teacher's Manual, 16 pages, 12 cents. World Book Company, Yonkers, N. Y.

The pupil's Test Book includes ten addition tests, ten subtraction tests, and four special diagnostic tests. All tests are in duplicate, so that they can be used for retesting and for practice. The special Diagnostic Record provides a means of checking each difficulty on each basic fact.

Modern-School Individual Number Cards

By John R. Clark, Arthur S. Otis, and Caroline Hatton. Set I, Addition Facts; Set II, Subtraction Facts; Set III, Multiplication Facts; Set IV, Division Facts. Price per set, 30 cents net. World Book Company, Yonkers, N. Y.

Each card has a number combination on one side without the answer, and on the other side with the answer, so that the pupil may avoid the danger of forming wrong associations at the beginning. Directions which accompany the cards explain their use as recommended in the authors' book. First Steps in Teaching Numbers.

Fundamentals of Bookkeeping and Accounting

By S. Bernard Koopman and Roy B. Kester. Cloth, 404 pp. Price, \$1.75. The Ronald Press Company, New York, N. Y.

In this revised edition of *Fundamentals of Bookkeeping and Accounting*, among the more important features may be mentioned: (1) a more rapid development of the basic principles, resulting in an earlier introduction of the student into the actual work of record making; (2) a simpler treatment of some of the more difficult phases of the subject, such as, for example, deferred items and accruals; (3) a wider latitude in the selection of practice material, many optional problems being given.

A Sewing Manual

By Grace Fowler and Ada Alexander. Paper, 189 pp. Price, \$1.40. The Macmillan Company, New York City.

The book uses a background for teaching dressmaking, the latest research in the field of color and design. The bibliography at the end of the Manual is suggestive of rich background of worthwhile subject matter.

The Leaflet Missal

By Rev. Paul Bussard and Rev. E. F. Jennings. 16 pp. each. Prayer Book size. Price, \$1 per year. The Leaflet Missal, St. Paul, Minn.

The complete prayers of the proper and common for the Mass of each Sunday and Holyday are presented in a separate handy pamphlet. The *Leaflet Missal* which is mailed monthly and is sold on the annual subscription basis should arouse interest, should suggest some preparation for the due appreciation of the Sacrifice.

The Snow Children

By Hattie Adell Walker, of the Francis W. Parker School, Chicago. Price, 70 cents. Beckley-Cardy Co., Chicago.

Every page is a specimen of well-selected material, adapted to the child's experience. It may be used as supplementary reading material, forming a basis for projects and activities.

The author has taken her information material from one type of Eskimo, the natives of Greenland. The story, centered in a particular family, is arranged according to the seasons.

The hygiene of the book is outstanding, the color of the illustrations is most pleasing, while the illustrations themselves are unusually well adapted to the reading material. The size of the print is very practical.

Applied Punctuation

Applied English Essentials

By Charles G. Reigner. Paper, 72 pp. and 104 pp. The H. M. Rowe Company, Baltimore, Md.

Applied English Essentials is a student workbook of assignments and completion tests on correct English usage. These tests are based on material obtained from a careful investigation of errors commonly made by students in speaking and writing. The merit of the work lies in the fact that they sponsor positive teaching.

The tests require the student to supply the doubtful word or phrases. Such tests make objective marking easy.

Applied Punctuation applies the above method to teach correct punctuation.

Fashionable Sin Prodigals and Christ Don't Say It

By Daniel A. Lord, S.J. Pamphlets, 48 pages each. The Queen's Work Press, St. Louis, Mo.

A charming series of essays on the conventional evils of society. Father Lord's winsome frankness and his clever use of pointed stories make his arguments appealing to the imaginative student, who is beginning to think he should take his place in society.

My Stations of the Cross

By Rev. Francis C. Young. Paper, 96 pages. Price, 25 cents. Keystone View Co., Meadville, Pa.

An unusually attractive method of making the Stations of the Cross. The meditations are in verse form, short, pointed, and extremely well adapted to children.

BOOKS RECEIVED

Creative Drama in the Lower School. By Corinne Brown. Cloth, 22 pp. Price, \$2. D. Appleton Co., New York, N. Y.

New Laboratory Experiments in Practical Physics. By N. Henry Black. Cloth, 263 pp. Price, \$1.12. The Macmillan Co., New York, N. Y.

Short Scenes from Shakespeare. By Isabel McReynolds Gray. Cloth, 371 pp. Price, \$1.60. The Macmillan Co., New York, N. Y.

Northwestern University Contributions to Education. Foreign Language Equipment of 2,325 Doctors of Philosophy. By George H. Betts and Raymond A. Kent. Cloth, 152 pp. Public School Publishing Co., Bloomington, Ill.

The Diagnosis of Health. By Wm. R. P. Emerson, A.B., M.D. Cloth, 272 pp. Price, \$3. D. Appleton and Co., New York, N. Y.

The Visitation Record. (November, 1929). A High-School Quarterly. Price, \$1. The Visitation Convent, St. Paul, Minn.

The World Almanac and Book of Facts for 1930. General Information. Price, 60 cents. World Book Co., New York, N. Y.

Fundamentals of Bookkeeping and Accounting, (1930). By S. B. Koopman and R. B. Kester. Cloth, 404 pp. Price, \$1.75. The Ronald Press Co., New York, N. Y.

Insect Ways. By Clarence M. Weed. Cloth, 343 pp. Price, \$1.36. D. Appleton and Co., New York, N. Y.

Instructional Tests in Chemistry. By E. R. Glenn and L. E. Welton. Price, 36 cents for each student's booklet, 16 cents for the Key and 16 cents for the Teacher's Manual. World Book Co., Yonkers, N. Y.

Instructional Tests in Chemistry. By E. R. Glenn and E. S. Obourn. Price, student's booklet, 32 cents for each, the Key, 12 cents, and Teacher's Manual, 16 cents. World Book Co., Yonkers, N. Y.

Betty June and Her Friends. By Lena B. Ellingwood. Cloth, 96 pp. illustrated. Price, 56 cents. American Book Co., New York, N. Y.

Tatters. By Margaret J. McElroy and Jessica O. Younge. Cloth, 32 pp. illustrated. Price, 36 cents. The American Book Co., New York, N. Y.

Home Economics. By Helen W. Atwater. Paper, 41 pp. American Library Association, Chicago, Ill.

Elementary Laboratory Aerodynamics. By Arthur L. Jordan. Paper, 67 pp. Price, 80 cents. The Ronald Press Co., New York, N. Y.

High Lights in Philosophy. By Sister Mary Paula, A.M. Cloth, 94 pp. The Ad-Vantage Press, Cincinnati, Ohio.

Alumni and Adult Education. By Wilfred B. Shaw. Paper, 117 pp. American Association for Adult Education, New York, N. Y.

Writing the Short and Significant Contemporary Stories. By Edith Mirrieless. Doubleday, Doran and Co., Garden City, N. Y.

My Father's Business. Maryhurst Normal Press, Kirkwood, Mo. *Junior Color Tablet*. By H. Francis James. Loose leaf, 19 pages. Price, 35 cents. The Bruce Publishing Co., Milwaukee Wis.

Apologia Pro Vita Sua. Daniel M. O'Connell. Cloth, 467 pages. Price \$1.30. Loyola University Press, Chicago, Ill.

Into Thy Hands. By Donald Attwater, T.O.S.D. Paper, 90 pages. Price, 15 cents. Liturgical Press, Collegeville, Minn.

English Mastery. By Wm. R. Bowlin. Cloth, 342 pages. List price, \$1.32. Charles E. Merrill Company, New York, N. Y.

Washington Correspondence

Francis M. Crowley

In a protest submitted to Secretary of the Interior Wilbur recently, the American Federation of Teachers condemns the procedure employed by the National Advisory Committee on Illiteracy as "educationally and socially unsound." The attack is directed particularly at the plan announced by the Committee of reducing illiteracy in the United States by the administration of a course of 24 lessons during an approximately six-weeks' period. It is claimed that it is not only improper but unwise to create the impression through the public press that an illiterate can be given the power to read a newspaper and write letters by taking a short course of lessons. The false hopes raised by announcements of this character will, the protest claims, do irretrievable damage to the cause of literacy.

—"Friendliness in Relationships Between Public and Parochial Schools" was the title of an address given before the fourth general session of the Department of Superintendence of the National Education Association at its Atlantic City meeting, February 22-27, by Rev. J. Elliot Ross, School of Religion, State University of Iowa. Father Ross advocated that superintendents try to make it plain that public schools are really public, without class distinction; that Catholics have the right to teach in the public schools just as anyone else duly qualified; that Catholic children should be welcome to manual training and domestic science instruction, and that health instruction is as vital to the Catholic child as to others and a benefit to the state, and health service should be extended to the Catholic as well as the others, such an appropriation not to be considered as for a sectarian purpose. Cultivating friendly relations with the priests in charge of parochial schools would result in better relations and an understanding that does not now exist as it should.

—Annual meetings of the Principals of Four-Year High Schools are provided for in the diocese of Toledo. A report of the last meeting shows that representatives were present from ten Catholic high schools. Among the topics discussed were the following: Public speaking contests, standardized tests, uniform textbooks, the course in religion, and the need of high-school supervisors. Committees were authorized: (1) to conduct a diocesan testing program, standardized tests being given on the same day in all of the high schools of the diocese and the results sent to the superintendent's office for tabulation; (2) to take steps to secure uniformity of textbooks and evaluation of texts in use through the use of score cards; (3) to investigate the religion courses now used in the high schools of the diocese, and to prepare a set of questions covering the knowledge in religion which children should possess on entering high school and upon graduating. It was also voted that a competent high-school supervisor should be secured as soon as possible, and that no one should be appointed to teach any subject who has not had the equivalent of at least six weeks' of professional study in the theory of education and methods.

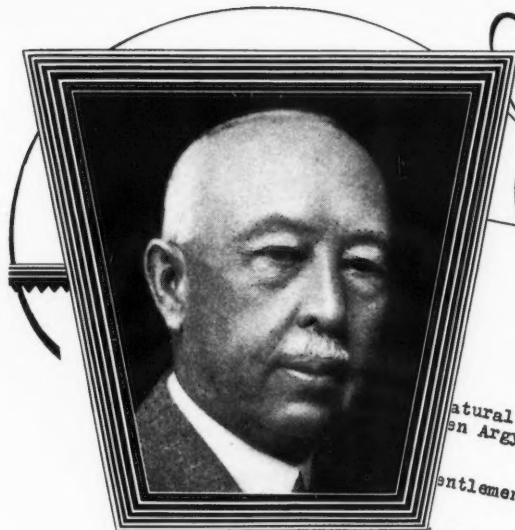
—A Department of Education, with a Secretary at its head in the President's cabinet, was advocated again by the Department of Superintendence of the National Education Association at its Atlantic City meeting. Recognition of the rôle that the work of the National Advisory Committee on

Education will play in the movement for federalization of educational facilities was indicated in the resolution which declared "that the association viewed with genuine professional interest the increasing attention which public education was receiving from the National Government, as indicated in the appointment of the National Advisory Committee for the purpose of considering the whole question of the relationship of the National Government to public education in this country. Washington political observers agree that no action will be taken by Congress before the National Advisory Committee on Education files its report.

—The Washington Child Research Center, a laboratory for child study established through pooling the interests and efforts of eight educational agencies with headquarters in the National Capital, is conducting projects which are attracting national attention. The experimental work is carried on in a nursery of normally developed 3-year-old children. The problem that faced the committee responsible for housing and equipping the Child Research Center is discussed in a very thorough fashion in the December and January issues of *School Life*, the official publication of the U. S. Office of Education. Reprints of the articles may be secured from the writer on request or from Miss Mary Davis, U. S. Office of Education. Photostatic copies of working diagrams for equipment constructed at the Center may be ordered through the U. S. Office of Education at 60 cents a set. *Office of Education Circular No. 1, Nursery Schools in the United States, 1929-1930*, containing the names and addresses of 157 nursery schools in the United States and outlining the main purposes for which the schools operate, will also be helpful to educators interested in this field.

—*Statistics of Private High Schools and Academies, 1927-1928*, Bulletin No. 19, 1929, U. S. Office of Education, carries the following comments on private secondary schools: "No material change is noted in the percentage distribution of pupils among the four high-school years since 1926, although changes have taken place since 1920 and earlier years. In 1920, 36.1 per cent of the enrollment were in the first year, and 16.6 per cent in the fourth year. In 1928, 31.5 per cent were in the first year, and 19.6 per cent in the fourth year. This reduction in the proportion of pupils in the first year and the increase in the fourth year indicate better conditions concerning promotions and an increase in the holding power of the schools. While the number of schools reporting has increased but 200, or 8.9 per cent, over the number reporting in 1915, the number of secondary pupils enrolled has increased 73.6 per cent; the number in the fourth year increased 88.7 per cent; and the number of graduates increased 107.3 per cent."

—The College of St. Teresa, Winona, Minn., has included courses in hospital administration under the supervision of Miss Carolyn E. Gray, member of the National League of Nursing Education and chairman of the Committee on Nursing Education for colleges and universities. The courses are given as a part of the combined courses in nursing and liberal arts leading to a B.S. degree. The enrollment in these courses, January, 1930, doubled since the first of September, 1929.



Charles A. Smith, Architect
of the Kansas City School
District, Kansas City, Mo.

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CHARLES A. SMITH
ARCHITECT
800-12 FINANCY BLDG.
KANSAS CITY, MO.
January 30,
1930

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Very truly yours,

Chas. A. Smith
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Archabbot Stehle Dies

Rt. Rev. Aurelius Stehle, O.S.B., archabbot of St. Vincent Archabbey, Latrobe, Pa., and chancellor of the Catholic University of Peking, China, died at St. Francis' Hospital, at Pittsburgh, Pa., February 13, at the age of 52. The archabbot was on the editorial advisory board of the CATHOLIC SCHOOL JOURNAL.



ARCHABBOT AURELIUS STEHLE, O.S.B.

He received his early education in the parochial schools of Pittsburgh, and entered St. Vincent College (scholastic department), in 1888. He received the bachelor of arts degree from St. Vincent in 1895, and the Master of arts degree in 1898. He entered the novitiate of the Benedictine Order on 1892, made his simple profession in July, 1893, and his solemn profession in July, 1896. For the ordination of Father Aurelius Stehle, on September 8, 1899, it was necessary to obtain Papal dispensation, as the candidate was not then of canonical age for ordination, that is, 24 years old.

Receives Degree

Father Aurelius received the degree doctor of divinity in Rome, in 1920, and the degree doctor of laws at the University of Notre Dame, in 1925. Duquesne University conferred the degree doctor of literature upon him, in 1927. He displayed unusual talents in many directions. He was a professor of Latin, Greek, English, and Sacred Scripture in St. Vincent College, prefect of discipline in St. Vincent Seminary, and, for many years, was secretary to the late Rt. Rev. Leander Schnerr, O.S.B., whom Father Aurelius later succeeded as Archabbot. He was also a noted liturgist, having been master of ceremonies at the Archabbey for more than 25 years, and having written the *Manual of Episcopal Ceremonies*, a book greatly in demand.

Father Aurelius was elected co-adjutor abbot of St. Vincent, June 25, 1918. He succeeded Rt. Rev. Leander Schnerr, O.S.B., on September 3, 1920, becoming the fourth archabbot of St. Vincent and the only archabbot in the United States.

President of St. Vincent College

As president of St. Vincent College, Archabbot Aurelius did much to expand its curriculum and to develop the institution. One of the latest additions to the curriculum at the College is a complete course in aviation. St. Vincent College, it is believed, is the only college in the United States owning its own training plane.

In 1924, at the command of the Holy Father, Archabbot Aurelius founded the Catholic University of Peking, China, becoming chancellor of the university in that year. The university is a corporate endeavor of the American Cassinese

Congregation of Benedictines, but the responsibility of securing men and means is the Archabbot's.

Archabbot Aurelius was called to Rome, last year, by the Holy Father to discuss plans for the further development of the Catholic University of Peking, especially with regard to the founding of a native seminary with complete courses in philosophy and theology. While in the Eternal City, the archabbot was reappointed chancellor of the university for another five-year term.

Archabbot Aurelius was twice visitor of the American Cassinese Congregation of Benedictines — 1923 and 1926 to 1929. In 1929, he took over the direction of St. Emma Agricultural and Industrial School, Belmead, Rock Castle, Va.

On January 3, last, the archabbot presided at several sessions of the Retreat League Convention in Detroit, Mich. He returned to St. Vincent until January 19, when he attended a Holy Name Retreat rally at McKeesport, Pa. His health had been failing during the Christmas holidays, and he was suffering from a severe cold of which he seemed unable to rid himself. He went to the Propagation of the Faith meeting in Cleveland on January 23, and there suffered a nervous breakdown.

—BROTHER THOMAS FEEBOLD, principal of Catholic High School, Hamilton, Ohio, died January 20. He came to Hamilton from Dayton University.

—SISTER M. VERONICA O'REILLY, I.H.M., of the faculty of Immaculate Heart College, Los Angeles, Calif., died February 1.

—SISTER M. SIDONIA, late principal of St. Francis Xavier School, Brooklyn, N. Y., died February 8 at St. Francis Xavier Convent, Brooklyn.

Personal News

—RT. REV. BERNARD J. SHIEL, auxiliary bishop of Chicago, has named a number of priests to take charge of Boy Scouting units of the Holy Name Society branches in districts throughout the archdiocese and in the foreign language parishes. His Grace is general spiritual director of the Holy Name Society and special commissioner of the Boy Scouts of America.

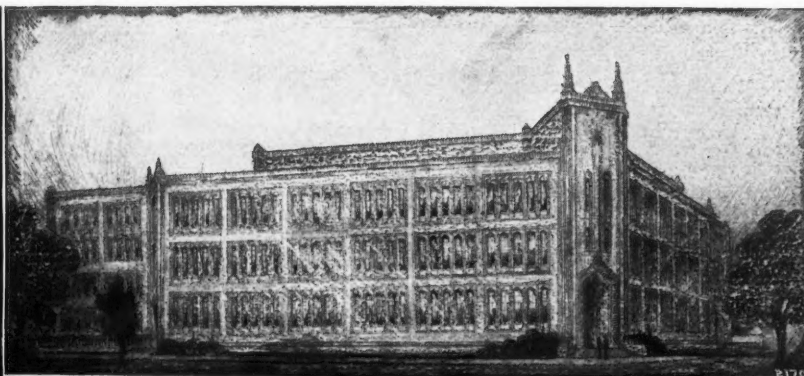
The plan of organization which was approved by Bishop Shiel provides that the archdiocesan committee on scouting under the direction of a Special Scout Commissioner will correlate the Scout Troop Program with the program of the Church. The archdiocesan committee has been invited by the National Catholic Committee for scouting to draft a plan for recognizing the standard parish troop by a church troop bar as now authorized in the uniform regulations of the Boy Scouts of America.

—FRANCIS CROWLEY resigned his post as director of the National Catholic Welfare Conference to accept the position of Dean of the Department of Education at the University of St. Louis.

—RT. REV. WILLIAM TURNER, of Buffalo, has appointed Rev. James T. Sullivan, of St. Stephen's Church, Buffalo, assistant superintendent of the parochial schools of the diocese. Rev. John Peel is superintendent. The diocese has 167 schools with an enrollment of about 55,000 pupils.

—JAMES B. MACELWANE, S.J., dean of the Graduate School of St. Louis University and director of the department of geophysics is doing research work at the University of Giessen, Germany, this semester.

—REV. BROTHER DUNSTAN, C.F.X., formerly director of Mt. St. Joseph's High School, Baltimore, Md., took up his duties as director of St. Joseph's Juniorate, Peabody, Mass., shortly after January 1. Brother Dunstan, before coming to Mt. St. Joseph's taught for several years at St. Xavier's College, Louisville, Ky.; and then was director of the Assumption School, East Boston, Mass.; and St. Mary's School, Lawrence, Mass.



Barry Byrns, Chicago, Architect.

OTHER CATHOLIC SCHOOLS THAT HAVE JOHNSON CONTROL

Mount Mary College, Milwaukee, Wis.
 Columbus Club, Green Bay, Wis.
 St. Peter & Paul School, Green Bay, Wis.
 St. Thomas School, Kenosha, Wis.
 St. Casimir's School, Kenosha, Wis.
 St. James' School, Kenosha, Wis.
 Holy Rosary, Kewaunee, Wis.
 St. Bridget's School, Louisville, Ky.
 Sacred Heart High School, Madison, Wis.
 St. Mary's School, Manitowoc, Wis.
 St. Peter & Paul School, Mankato, Minn.
 St. Andrew's School, Manitowoc, Wis.
 St. Joseph's School, Marinette, Wis.
 St. Alexander's School, Milwaukee, Wis.
 Our Lady of Angels School, Albany, N. Y.
 St. Matthew's School, Allouez, Wis.
 St. John's School, Antigo, Wis.
 Holy Trinity School, Bloomington, Ill.
 John Baptist Catholic High, Bangor, Maine
 St. Mary's School, Burlington, Wis.
 St. Mary's School, Clinton, Iowa.
 Immaculate Conception School, Cedar Rapids, Iowa
 St. Casimir's School, Chicago, Ill.
 St. Joseph's School, Cudahy, Wis.
 St. David's Addition, Detroit, Mich.
 St. Joseph's School, Fond du Lac, Wis.
 St. Mary's Springs Academy, Fond du Lac, Wis.
 St. Ann's School, Francis Creek, Wis.
 St. Barbara's School, Milwaukee, Wis.
 St. Elizabeth's School, Milwaukee, Wis.
 St. Gerard's School, Milwaukee, Wis.
 St. Mary Magdalene School, Milwaukee, Wis.
 St. Michael's School, Milwaukee, Wis.
 St. Rose's School, Milwaukee, Wis.
 Sisters of Mercy High, Milwaukee, Wis.
 St. Stanislaus School, Milwaukee, Wis.
 School for Dom. Fathers, Madison, Wis.
 High School, Sisters of Providence, Norwood, Ohio
 St. Catherine's School, Racine, Wis.
 St. Edward's School, Racine, Wis.
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HOLY ANGELS HIGH SCHOOL, MILWAUKEE, is equipped with Johnson Heat & Humidity Control. Dual Thermostats regulate the heat in the classrooms, laboratories, gymnasium and auditorium. A constant temperature of between 70° to 72° is automatically maintained in each room during the day. At the close of school hours the Dual Thermostats reduce the steam in the vacated rooms and maintain a night temperature of 50°. In the morning the Dual Thermostats automatically turn on the steam again and bring the temperature of the school rooms to between 70° and 72°, and maintain that temperature throughout the day. The convenience and comfort and fuel economy derived are specially stressed by this school's personnel, in their expression of the total satisfaction experienced with Johnson Control, and Johnson's engineering inspection service given annually to insure perfectly correct operation. Your school buildings can likewise profit by installing Johnson Control and obtaining Johnson Service advantages: highly recommended by schools everywhere, in every state in the Union. Write now for the fully explanatory and illustrated Johnson book of details.

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DESKS that INSURE **Last Hour** **Comfort**

When pupils must turn in their seats to write comfortably, the body is thrown in a tiring position—the light strikes and tires the eyes, the posture, being wrong, brings weariness. Children let up on “last hour” studies, they get into trouble and worry the teacher.

Avoid last hour strain on the part of pupils and nervous strain on the part of teachers by equipping with *National Seats of Comfort* with the famous

Moeser Extended Arm **“Adds to Pupil’s Comfort”**

In National Desks, equipped with the Moeser Extended Arm, pupils sit squarely in their seats. The back is supported when writing—working space is more than doubled—no turning to rest arm while writing—eliminates facing light and uncomfortable positions that bring on “last hour uneasiness.” When writing, the arm is supported, resulting in better penmanship. National Desks are shaped to conform hygienically to the human figure—they encourage correct posture—insure greatest comfort—less fatigue—less eye strain—better grades in last period classes and less worry and nerve strain on the instructor.



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Combination Desk with Moeser Arm Top. Standards finished in durable, baked enamel; woods in National process finish, both in a soft brown color.

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NATIONAL School DESKS
Famous for Comfort

—BROTHER RAYMOND SCHNEPP, S.M., a graduate of St. Michael Central High School, Chicago, has passed his doctorate examination very successfully at the University of Fribourg, Switzerland, with the honorable mention *Summa cum laude*. Brother Raymond's major study was mathematics, and minor studies, physics, and mineralogy. His thesis, “The Factorization of Integers,” included a complete history of the question with a considerable addition of original research matter.

Brother Raymond, on his return home, will join the faculty of St. Mary's University, San Antonio.

—REV. JOHN UJLAKI, O.S.B., D.D., professor of Sacred Scripture, and oriental and modern languages at St. Vincent's College, Latrobe, Pa., has been asked to contribute some 70 articles to the new *Hungarian Catholic Encyclopedia*, to be published in Budapest.

—The Encyclical on Education is not only an expression of the perennial social philosophy of the Catholic Church; it is at the same time the philosophy that has guided American education policy from the beginning. Our traditional insistence on local control in matters that are educational is evidence to the point, says REV. GEO. JOHNSON, secretary of the N.C.E.A., in a letter to the editor of the *New York Herald*:

“The world is indebted to the Holy Father for this clear, strong, brave restatement of fundamental principles. . . . It is not the Pope who threatens American education; it is the state absolutist, who has forgotten the principles upon which America was founded.”

—The American Crayon Company, of Sandusky, Ohio, has announced the election of MR. GEORGE E. PARMENTER as president of the company, to succeed the late MR. L. L. CURTIS. Mr. Parmenter, who has been associated with the company for more than fifty years, was formerly first vice-president and eastern sales manager.



GEO. E. PARMENTER

New President of the American Crayon Co.

Mr. Parmenter will continue to make his home in Branford, Conn., but will have his business headquarters in New York City.



Pictures Don't Lie

The little first grader had been reading about the whale. During the language period, the teacher asked the little ones to tell her something about the whale.

“I can tell you,” said Tommie. “The whale is a big fish. He swallows the men whole without chewing them. I know because I saw it in a picture.”



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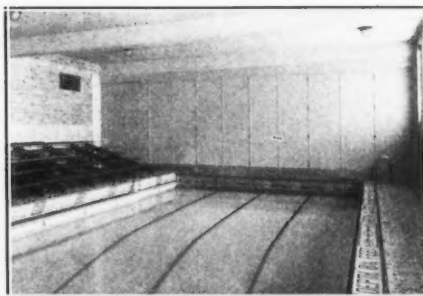
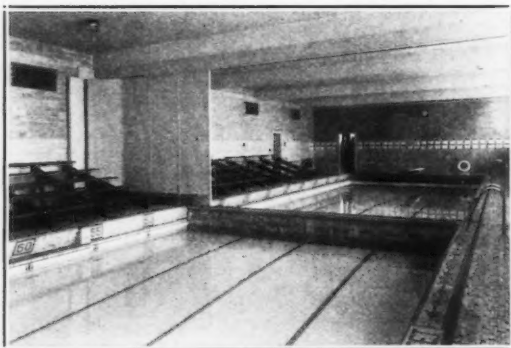
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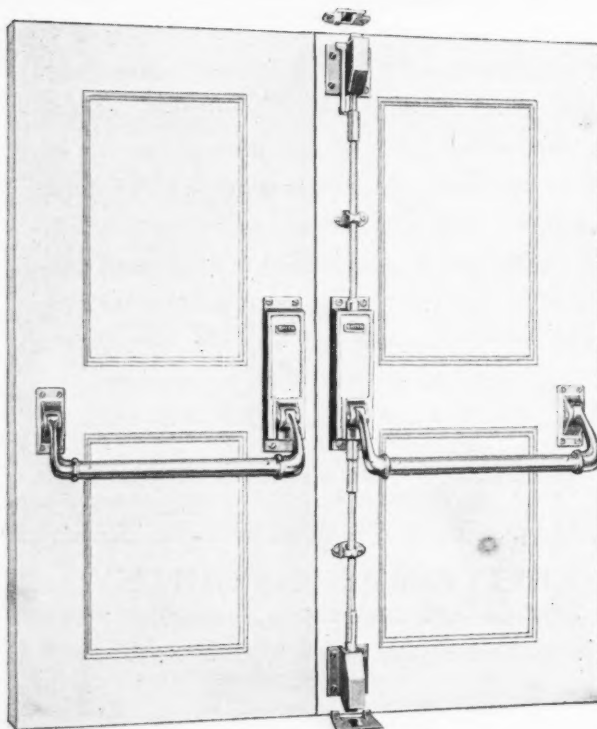
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SMITH'S IMPROVED No. 80 LINE GRAVITY PANIC EXIT BOLTS

Bolts are operated by a slight pressure on the Cross Bar.

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Will operate perfectly in connection with standard makes of door closers.

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Diocesan School Developments

Catholic School Enrollment in 1928

The total enrollment of Catholic elementary schools in 1928 was 2,201,942 pupils, an increase of 90,382 or 4.8 per cent over the census returns of 1926. The survey was made by the N.C.W.C. department of education and announced in their *Directory of Catholic Colleges and Schools*.

In the same two years the total number of Catholic elementary schools increased by 215. This represents a 2.88-per-cent increase over the total number in 1926.

Between 1926 and 1928, the number of teachers employed in Catholic elementary schools increased from 55,000 to 59,013. This was a gain of 3,858 teachers, or 6.98 per cent. The number of religious teachers in these schools in 1928 was 54,830, or 3,899 more than in 1926. The number of lay teachers was 4,183, or about the same as in 1926.

As far as the survey shows, boys and girls attended the Catholic elementary schools in 1928 in almost equal numbers. The report shows that a total of 646,535 boys and 676,465 girls were in attendance at these schools in 1928. However, there are 878,942 pupils reported by various schools who are not classified as to sex.

The archdiocese of Chicago, which reported the largest number of Catholic elementary schools of any diocese, 364, also reported the largest number of pupils enrolled with 180,128. The archdiocese also reported a total of 5,070 teachers in these schools. Of these 4,974 are religious teachers and 96 are lay teachers. All of the religious teachers are Nuns.

The archdiocese of Philadelphia reported a total of 281 Catholic elementary schools, with a total of 123,520 pupils in attendance. These schools were taught by a total of 2,582 teachers of whom 2,448 were religious, and 134 were lay teachers. The archdiocese of New York reported a total of 234 elementary schools, with a total of 109,705 pupils in attendance. A total of 3,434 teachers were employed in these schools, reports from the archdiocese stated. Of all these teachers, 2,652 were religious, and 782 were lay.

The fourth see to report pupil enrollments amounting to more than 100,000 was the diocese of Brooklyn. The 193 Catholic elementary schools of this diocese, it was said, were attended by 102,126 pupils, and were staffed by a total of 2,785 teachers, 2,129 of whom were religious and 656 lay.

Twenty-three archdioceses and dioceses reported a total of 100 or more Catholic elementary schools for the year 1928. Thirty-one archdioceses and dioceses reported elementary school enrollments amounting to 20,000 or more pupils.

Developments in the Green Bay Diocese

The first annual school report (1929), of Rev. E. J. Westenberg, diocesan superintendent of schools, announced a total enrollment of 22,925 pupils at the beginning of the year (September, 1928), and 24,017 at the close (June, 1929), in 121 Catholic schools in the Green Bay diocese. The average daily school attendance was 21,013. The diocese has a population of 175,000 Catholics. In his report Father Westenberg adds:

"It will be noticed that a slight increase in the total enrollment has occurred during the year. There is little doubt that this increase would have been considerably larger had we possessed facilities for accommodating the larger number of Catholic children, who are enrolled in non-Catholic schools.

Lack of space with ensuing overcrowdedness is a severe handicap in a number of schools. Where this condition prevails, the children concerned are sure to be at a disadvantage throughout their course, because it is extremely difficult to render them the necessary attention even in group instruction — individual instruction being utterly impossible.

During the year, a new and complete system of records has been introduced. This was done because of the essential need of having school data in our possession, and also in compliance

(Continued on page 24A)



IN THE auditorium equipped with Powerizer Sound System, the faintest whisper from the platform is audible everywhere. Students enjoy assemblies. They hear and gain full benefit from words of wisdom... there is no bored shuffling of feet... even the mild-voiced speaker receives respectful attention.

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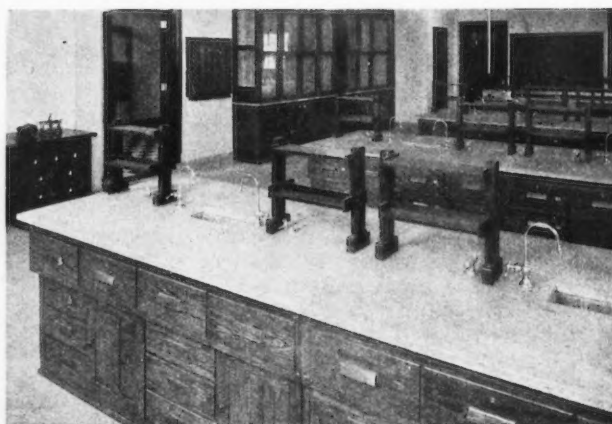
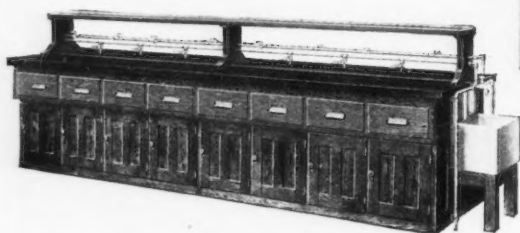
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Enduring qualities which produce satisfaction for a fifth of a century are valuable. You will find just such quality in each of our 300 specially designed laboratory units.



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Administration Notes

Baltimore Supervisors Meeting

The teaching of religion in relation to the needs of modern youth was the topic of discussion at the second conference in January, for the teaching Sisters of the Baltimore archdiocese at St. Cecilia's School, Washington, D. C. Sister M. La Satelle, O.M., pointed out the danger of emphasizing the information-giving element of religious requirements of the Syllabus, thus leaving too little time for an intimate study of Our Lord as the Model of all Catholics.

Sister Rose Eileen, of the Sisters of Holy Cross, treated the subject from the point of view of method. She said that the methods used might vary with the teachers and the classes taught, but since "Religion is to be conceived as the attainments of right ideals, appreciations, attitudes, and habits, the value of the life of Christ as the core and heart of the subject is to be recommended." This treatment of the subject will not interfere with the imparting of information, but will rather vitalize that information.

The February conference was held at Immaculate Seminary on which occasion Rev. Dr. John M. Cooper, of the Catholic University, spoke. Sister Veronica, of the Holy Cross Order, is chairman of the conference this year.

Religious Training in Public Schools

Provision for religious training in public schools has become an issue for the state legislature in New Jersey recently. A bill has been introduced in the state senate by Senator McAlister, of Cumberland county, to permit children to be absent from school for religious instruction two afternoons a week in all public schools of the state.

The new departure in the public-school system is as yet a local affair. Chicago led the procession in September, 1929, by permitting two public schools to start the experiment.

Recently when enthusiastic Protestant groups in Baltimore and Philadelphia proposed to introduce the issue in their cities, they were flatly refused by their school boards on the grounds of unconstitutionality. In hearty accord the Pope in his *Encyclical on Education* speaks sharply against "mixed schools where religious instruction is provided and pupils receive the rest of their teaching from non-Catholic masters, together with non-Catholic children." (CATHOLIC SCHOOL JOURNAL, February, 1929, supplement, p. 7.)

It is exceedingly interesting therefore to note how the Catholic Rural Life Conference will solve the problem of supplying religious education to children attending public schools at their annual convention, August 25.

Education Surveys

The outstanding feature of the 1,200 educational acts of general application passed in the United States during 1926-1928, according to the U. S. Office of Education, is the increased tendency to employ education surveys and state-wide investigations as the bases for educational legislation. Within the past two years more states than the usual number have taken legislative action toward revising and codifying their school laws relating to education, comments *The Catholic Educational Review*. The trend of present legislation is toward fixing greater responsibility in the state boards for the administration of present school systems.

Recent enactments show a tendency in more than half the states to provide larger units in rural communities by the abandonment of small one-teacher schools and by transportation of pupils to the larger units.

Adopt Cathedral Series of Readers

The Pittsburgh diocesan schools have adopted the Cathedral Series of Readers.

MECHANICS IN TEACHING SOLVED!

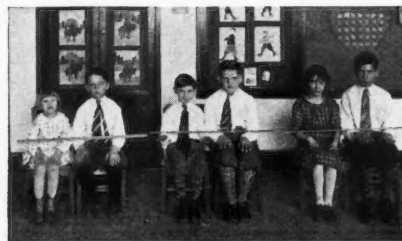
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A JOY TO THE PUPIL * A LIFE SAVER TO THE TEACHER

The Henderson desk makes uniform equipment possible in every class room and takes care of the variation of the size of pupils in each grade where nature needs it.



GRADE 1 ★ GRADE 3 ★ GRADE 6
The greatest difference in pupils' standing height is due to leg length. Note in every instance when standing elbow of large pupil in same grade comes to shoulder of small pupil in same grade.



GRADE 1 ★ GRADE 3 ★ GRADE 6
All children have long arms and bodies. Note the slight difference in shoulder height when seated in comparison with shoulder height when standing. The long arms bring elbows almost on same level.

MAKE THESE TESTS IN YOUR OWN SCHOOL!

1. THE FOOT REST—will solve the leg length problem.
2. THE LONG BODIES AND ARMS—of children make uniform height of desk top possible for all in same grade. (Desk made in six sizes.)
3. THE UNIFORM HEIGHT WITH FLAT TOP—affords perfect flexible grouping. Desks can be arranged in groups of two, three, four, etc. as desire and necessity dictate.
4. THE DESK AND CHAIR—are fastened together eliminating the forward and backward motion. None of the confusion and noise always present with separate table and chair.
5. THE SINGLE UNIT DESK—affords an opportunity for individual work, which is just as important as group work. It gives the child a home and a place of his own in the school.
6. PRIVATE DESKS—give pride of ownership and sense of

responsibility, promote neatness in the care of child's own materials. A situation comparable to the business world.

7. INDEPENDENT THINKING—is promoted and temptation to copy from each other removed by giving each child his own working space.
8. AMPLE STORAGE SPACE—for materials in various types gives room neat appearance and saves time and energy for both teacher and pupil.
9. THE BOOK COMPARTMENT—is conveniently placed at right of home-room desk which affords ample leg room for large pupils and encourages correct writing position at all times.
10. BOOK SHELF—under seat provides space for transient student's materials.

1st Grade Pupil in Large Size ART DESK (No. 671). Note foot rest for small children.



BEFORE PURCHASING YOUR DESKS FOR NEXT SCHOOL TERM DON'T FAIL TO TRY OUT ONE ROOM TO PROVE THE SUPERIORITY OF THIS FLEXIBLE WORKING UNIT.

8th Grade Pupil in Large Size RECITATION DESK (No. 665) Foot rest is concealed under book shelf when desk is used by larger pupils.

Especially desirable in Special Rooms where more than one grade is accommodated.

MONEY VALUE IN EQUIPMENT SHOULD BE JUSTIFIED BY THE SERVICE IT RENDERS

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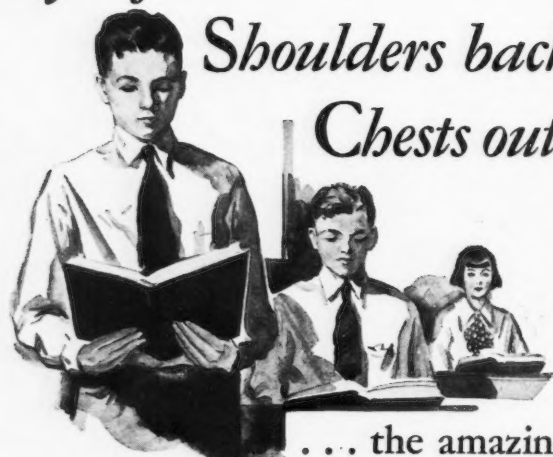
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Eyes front—

Shoulders back

Chests out!



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FOR America's children—for America's future. For sound, erect, agile bodies and clear, alert minds. That the years at the school desk—the years in school chairs may be a direct contribution to the physical, as well as mental fitness of your pupils.

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So your pupils may know the importance of correct sitting posture, we have prepared this poster for you. In three colors—17½ inches by 25 inches. Free to teachers and educators who mail the coupon. We will include, upon request, 15 authoritative booklets on schoolroom posture and seating. Please use the coupon.



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Position

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(Continued from page 21A)

with the laws of the state in this regard. With very few exceptions, the schools have responded splendidly in introducing the new records and complying with the diocesan regulations in this respect.

Efforts have constantly been made to secure fuller coöperation with the city and state departments of health. It was the recognition of the great importance of good health to the child not only during his school career, but throughout his life, that has led to the preparation of a complete course of instruction in hygiene and health training for the children.

The course was prepared with the assistance of several physicians and experts in child hygiene, and was offered to each Sister in the diocese during the past year. In this way, and also by complying with the requests of the city and state departments of health, we have tried to safeguard that precious gift, the child's health."

Remarkable Advance in Wichita Diocesan Schools

The annual diocesan school report of Wichita for 1928-1929, lists an enrollment of 6,257 pupils, an increase of 261 pupils or 4 1/3 per cent over the previous year. The total number of graduates from 58 of 65 schools reporting was 533.

In 1928, 32.8 per cent of the Catholic elementary-school graduates enrolled in Catholic high schools, 37.7 per cent in public high schools, 2.9 per cent joined the convent, and 26.6 per cent dropped out of school.

The 65 schools are directed by 199 teachers. Only two lay teachers are reported in the diocese. The average class is 30 pupils. Because the diocesan schools are following the public-school course of study, they are using public-school texts. In the recent survey 45 schools went on record as dissatisfied with the present public-school texts and as favoring the adoption of a Catholic history. Forty schools also favored the substitution of a Catholic history.

The main difficulties seen in the adoption of these texts are as follows:

Public-school examinations	30
Change of schools	5
Expense	4

Our conclusions after the year's survey and discussion are as follows: Each of the textbooks now in use should be subjected to careful scrutiny, as that particular branch is given attention in our diocesan work, says Rev. Leo McNeill, diocesan superintendent of schools. "If the text is objectionable from the Catholic point of view, either positively or negatively, it should be supplanted by a Catholic text. This seems to be true of readers and histories. If the text is of a decidedly inferior standard, a text of satisfactory standard should replace it. Some dissatisfaction has been expressed in regard to public-school arithmetics, geographies, and English books, but it has not been so widespread as to warrant at this time any recommendation of changes in these texts."

In religious subjects, 36 schools use the Baltimore Catechism, 13 MacEachen, 8 Faerber, and 4 Linden; 34 use Benziger's Bible History, and 21 use Schuster's Bible History. Incomplete reports make it impossible to give this data on all of the schools.

Examinations

Reports show that in all of the schools, periodic examinations are given by the teachers to review subject matter and to test accomplishment. In many cases, examinations correspond in time with the periodic reports to parents. Bimonthly county examinations are administered in 43 of the schools, and graduation in most of these is made dependent upon passing the county examinations for the seventh and eighth grades at the desired standard.

We plan to introduce diocesan examinations in the last two grades, and to grant a diocesan diploma of graduation to all

(Continued to page 29A)



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Teachers' Calendar for April



Saint's Days and Church Festivals

1. ST. HUGH, Bishop.
2. ST. FRANCIS OF PAULA, Founder.
3. ST. RICHARD, Bishop.
4. ST. BENEDICT THE MOOR.
5. ST. VINCENT FERRER, Missionary.
6. PASSION SUNDAY—Gospel: Christ testifies that He is God. (St. John viii. 46-59.)
ST. CELESTINE, Pope. Read John Ayscough's *Sqn Celestino*.
7. SS. CYRIACUS AND COMPANIONS, Martyrs.
8. ST. PERPETUUS, Bishop.
9. ST. MARY OF EGYPT, Penitent.
10. ST. EZECHIEL, Prophet.
11. SEVEN SORROWS OF THE BLESSED VIRGIN.
12. ST. JULIUS I, Pope.
13. PALM SUNDAY—Gospel: Triumphal entry of Jesus into Jerusalem. (St. Matt. xxi. 1-9.)
ST. HERMENGILD, Martyr.
14. ST. JUSTIN, Martyr.
15. ST. CRESCENTIA, Martyr.
16. ST. BENEDICT JOSEPH LABRE, Confessor.
17. HOLY THURSDAY. INSTITUTION OF THE HOLY EUCHARIST.
18. GOOD FRIDAY. Mass of the Presanctified.
19. HOLY SATURDAY.
20. EASTER SUNDAY—Gospel: The Resurrection of Christ. (St. Mark xvi. 1-7.)
21. ST. ANSELM, Bishop, Doctor. Patron of Students.
22. ST. SOTER, Pope, Martyr.
23. ST. GEORGE, MARTYR, Patron of England.
24. ST. FIDELIS, Martyr.
25. ST. MARK, Evangelist.
LITANY OF THE SAINTS.
26. ST. CLETUS, Pope, Martyr.
27. LOW SUNDAY—Gospel: Jesus appears to His disciples. (St. John xx. 19-31.)
ST. PETER CANISIUS, Doctor.
28. ST. PAUL OF THE CROSS, Founder.
29. ST. PETER, Martyr.
30. ST. CATHERINE OF SIENA, Virgin.

Famous Events and Birthdays

1. April Fools' Day.
WILLIAM HARVEY. (1578-1657.) English physician, discoverer of the circulation of the blood.
PRINCE VON BISMARCK. (1815-1898.) German statesman, the creator of German unity.
2. HANS CHRISTIAN ANDERSON. (1805-1875.) Danish writer of fairy and folk tales. Make basis for classroom program in primary grades.
3. WASHINGTON IRVING. (1783-1859.) Essayist, historian, humorist. For program, Washington Irving Assembly, see CATHOLIC SCHOOL JOURNAL for February, 1930. (P. 60.)
EDWARD EVERETT HALE. (1822-1909.) Famous as the author of *The Man Without a Country*.
JOHN BURROUGHS. (1837-1921.) Naturalist and author.
7. WILLIAM WORDSWORTH. (1770-1850.) English Lake poet.
9. CHARLES PROTEUS STEINMETZ. (1865-1923.) Electrical engineer.
GENERAL LEE surrendered to General Grant at Appomattox, 1865.
10. HUGO GROTIUS. (1583-1645.) Dutch jurist and statesman, founder of international law.
WILLIAM HAZLITT. (1799-1830.) English essayist.
MATTHEW CALBRAITH PERRY. (1794-1858.) Commodore in the United States Navy. "We have met the enemy, and they are ours."
WILLIAM BOOTH. (1829-1912.) Founder and first general of the Salvation Army.
JOSEPH PULITZER. (1847-1911.) Journalist and philanthropist; founder of the Pulitzer prizes.
CHARLES EVANS HUGHES. (1862-) Jurist and statesman, chief justice of the United States Supreme Court.
12. HENRY CLAY. (1777-1852.) Statesman and orator.
BOMBARDMENT OF FORT SUMTER, 1861.
13. THOMAS JEFFERSON. (1743-1826.) Statesman and third president of the United States. Author of the Declaration of Independence and founder of the University of Virginia.
14. FIRST EDITION OF WEBSTER'S DICTIONARY published, 1828.
15. HENRY JAMES. (1843-1916.) Author of *A Portrait of a Lady*, a masterful description of womanly poise and charm.
SIR JOHN FRANKLIN. (1786-1847.) Arctic explorer.
WILBUR WRIGHT. (1867-1912.) With his brother, Orville Wright, the designer and perfecter of airplanes.
18. PAUL REVERE made his famous ride, 1775.
19. BATTLE OF LEXINGTON AND CONCORD, 1775. Patriot's Day. Holiday in Massachusetts and Maine.
DAVID RICARDO. (1772-1823.) English economist, author of the "iron law of wages."
BENJAMIN DISRAELI, earl of Beaconsfield — died. (1804-1881.) British statesman. The first Political novelist.
21. FRIEDRICK FROEBEL. (1782-1852.) German educator, founder of the kindergarten system.
CHARLOTTE BRONTE. (1816-1855.) English novelist.
22. ISABELLA I, queen of Castile and Aragon. (1451-1504.)
HENRY FIELDING. (1707-1754.) English novelist.
23. WILLIAM SHAKESPEARE. (1564-1616.) The greatest of English dramatists and poets. Program, a short scene from his plays, like *Shylock in Court*, see CATHOLIC SCHOOL JOURNAL, February, p. 60.
MIGUEL DE CERVANTES SAAVEDRA—died. (1547-1616.) Greatest of Spanish writers; author of *Don Quixote*.
24. First issue of the BOSTON NEWS LETTER, 1704. The first permanent newspaper in America.
25. OLIVER CROMWELL. (1599-1658.) English soldier and statesman.
26. DANIEL DEFOE — died. (1661-1731.) English writer, famous as the author of *Robinson Crusoe*.
27. FERDINAND MAGELLAN—died. (1480?-1521.) Portuguese navigator.
SAMUEL FINLEY BREESE MORSE. (1791-1872.) Artist and inventor of the telegraph.
ULYSSES SIMPSON GRANT. (1822-1885.) Union general and eighteenth president of the United States.
28. JAMES MONROE. (1758-1831.) Fifth president of the United States.
29. ALEXANDER II, emperor of Russia. (1818-1881.) Proclaimed the emancipation of the serfs 1861, and instituted other reforms.
30. WASHINGTON inaugurated first president of the United States, in New York City, 1789.
LOUISIANA purchased from France, 1803.

The feast days of bishops and popes offer themselves for a special commemoration in prayer for the Universal Church, and the feast days of martyrs and confessors and penitents, for converts to the faith and for greater spiritual fervor among Catholics. Saint's Days of founders and missionaries are dedicated to the missions, of Doctors to students and teachers. Feasts of the Blessed Virgin, for purity and feasts of Our Lord for the spirit of peace.

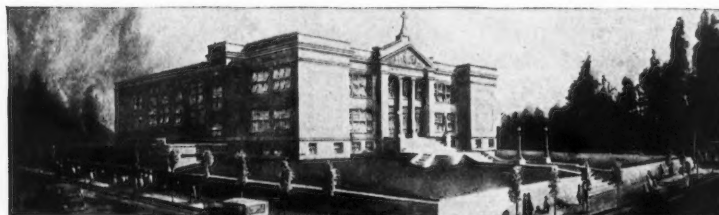
The month of April is rich in literary and historical material for assembly and classroom programs. May we call special attention to William A. Kelley's "The Vitalized Assembly" in the February issue of the CATHOLIC SCHOOL JOURNAL. Mr. Kelley includes a characterization of Rip Van Winkle as an appropriate program for a Washington Irving Assembly (April 3).

Rip Van Winkle will offer an intimate characterization of Washington Irving's humor. Rip Van Winkle is a take-off of any man who does not know or care to know what is going on about him and, ignorant of the scornful laugh of society, is isolated from people without knowing why. He is the type of man who never adjusts himself to changing conditions and is at odds with the world about him. Any modern scene could be made a setting for the program.

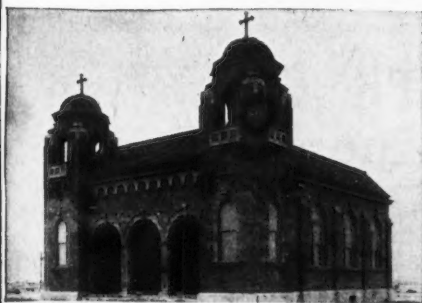
Mr. Kelley's Literary Recognition Assembly can be adapted admirably to Shakespeare, Hans Christian Andersen, Benjamin Disraeli, Henry James, Cervantes, and Charlotte Brontë. The Joyce Kilmer Assembly lends itself to Edward Everett Hale, Grant, Monroe, Queen Isabella, and days which associate themselves with patriotism and martial spirit.

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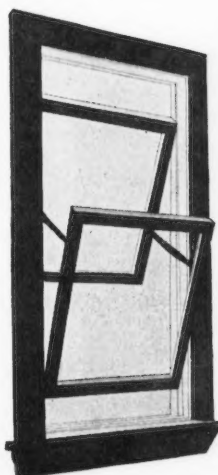
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St. Thomas Chapel, Brigantine, N. J.



High School, Carteret, N. J.



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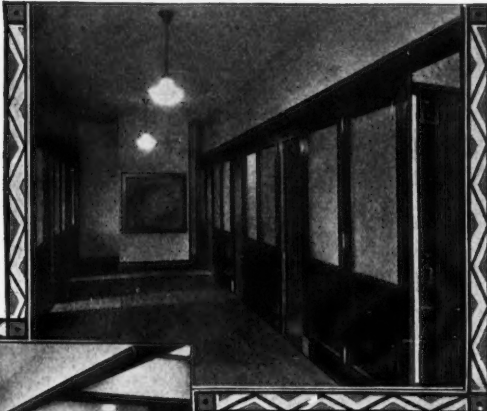
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(Continued from page 24A)

who reach the designated standard on these examinations. The examinations will be prepared by the staff of supervisors, working together with the teachers, and under the direction of the diocesan school office. Their administration and scoring should be according to regulations of the office.

County examinations have accomplished a great deal of good for our schools. They have stimulated both teachers and pupils in their schoolwork. They have furnished us with a reasonably definite standard for graduation, and have provided automatic transition of our pupils into the high schools. They have furthermore convinced Catholic and non-Catholic alike of the ability of our pupils to compete on equal terms with pupils of the public schools. However, we cannot hope for either independence or reasonable uniformity in regard to course of study and textbooks until we give our own examinations and grant our own recognized diploma of graduation.

There is no uniformity in school records in our system. In general, we find the Sisters very careful about their records, although many are handicapped by out-of-date systems, and by the compilation of bulky reports which contain much practically useless material. We hope to be in a position to adopt a set of uniform records for our schools in the fall of 1930.

Of 55 schools reporting, 38 use the percentage system of marking, and 17 use the letter system. An effort will be made to bring about uniformity in marking school accomplishment.

Plans for Building Up the Diocesan School System

The survey and deliberation of one year have led us to adopt a plan which will require consistent adherence to a carefully planned program over a considerable period of time. For the present, one branch of the curriculum will be selected for special attention each year, and as far as possible all work will be centered around this subject or activity. The year 1929-1930 will be devoted to reading and literature in the

grades. The Sisters in their summer school were given special training in the teaching of this subject. The supervisors will devote their attention mainly to the teaching of reading and literature. A reading circle will place a number of the best available pedagogical works on this subject in the hands of all of our teachers for their careful perusal and study. At least two standardized tests in reading will be given to the children of all grades in all schools. A course of study in reading and literature will be prepared. Current textbooks will be carefully examined and compared, and a standard Catholic text will be adopted as basic for our system. A list of recommended supplementary readers will be drawn up. Minimum equipment for the teaching of reading and literature will be listed and every school will be expected to obtain this equipment. The following year, another division of the elementary school curriculum will be selected, and a similar program followed through the year. Many things which do not conveniently center around the subjects of the curriculum will be cared for as time permits and occasion demands.

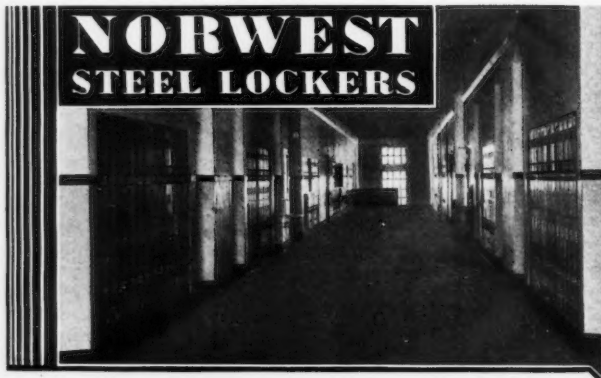
Teacher Training

The remarkable strides made by the religious communities in providing teacher training is especially noteworthy. At the present time, each community provides for the high-school education of its teachers. Four of the seven teaching communities have accredited academies in the diocese to impart this training, and June 3, 1929, witnessed the opening of Sisters College at Cathedral High School, Wichita, as the first summer school for teacher training in the diocese.

A word for the religious vacation schools. Special training was given the 32 teachers who enlisted their service in methods of teaching religion, handling the recreation and the health divisions of the course of study. This winter Msgr. Victor O'Day is giving an eighteen-lesson correspondence course in religion.

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School Developments in Omaha Diocese

"The percentage of the Catholic population (16,271 pupils) enrolled in the schools of the diocese of Omaha, will bear comparison with that in many other dioceses of the country," says Rev. Joseph H. Ost diek, diocesan superintendent of schools in his annual report. Father Ost diek uses the official *Catholic Yearbook* as the basis of comparison in quoting his figures.

Diocese	Percentage of Catholic Population in Catholic School	Percentage in Catholic High School
Brooklyn	12	1.0
Kansas City	12	1.9
New York	9	—
Omaha	15.5	1.8
Philadelphia	17	1.3
Pittsburgh	16	.8
Toledo	16	1.5

Of this group three dioceses excel Omaha by a small margin in the percentage of population that attend Catholic schools and only one surpasses the percentage in attendance at Catholic high schools.

The 136 Catholic schools of the diocese of Omaha maintain an enrollment of 16,271 pupils, with 660 teachers. The 54 elementary schools list 12,118 pupils, 335 teachers, and record 1,211 graduates in June, 1929.

The enrollment in the grade and high schools for the year 1928-29 is 15 pupils less than the year before. This loss is not worthy of notice. It is significant, however, that the schools in Omaha gained 67 pupils while the schools outside of Omaha lost 82 pupils. These figures indicate that the Catholic schools in the villages and rural communities are losing ground, and this is true not only in the diocese of Omaha, but also in the country at large. It indicates that there is a shift of population from the country to the city if not a decrease in the birthrate. The country has been the principal source of Catholic population in the past, and if the Church is to maintain her position in numbers and influence in this

nation the community life in the rural districts must be built up so that the energetic and efficient workers will be kept on the farm.

The high-school problem in the diocese has been the subject of much discussion. It is safe to say that in number of pupils and in high-school facilities the diocese of Omaha far exceeds the average for the country. For instance, there are twice as many high-school pupils in the diocese of Omaha in proportion to population as there are in the diocese of Pittsburgh. We must admit that there is a high mortality rate on the jump from the grade school to the high school. But this is true all over the country. The following figures compiled in the city of Omaha give a picture of the conditions: Graduates from Catholic elementary schools of Omaha, June, 1927, 642; high-school freshmen in September, 1927, 332; lost to Catholic education, 310, or 48 per cent.

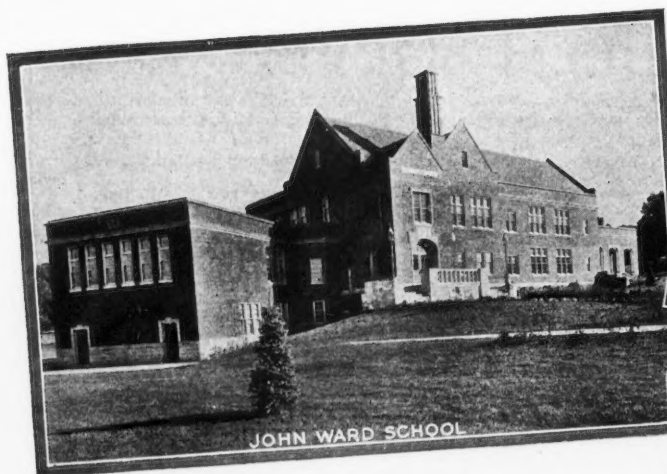
Nearly all of the 632 eighth-grade graduates were compelled by the compulsory attendance law to continue their education. Hence the 310 pupils, or 48 per cent, who did not register in Catholic high schools, found their way into public institutions.

A check of the pupils in the public high schools in the fall of 1928 brought to light a total of 1,691 Catholic pupils in public schools. These figures reveal the need of a Catholic high school on the south side. More than 40 per cent of the pupils in South High are Catholic. There is now no Catholic high school in this section of the city.

Saving to State

The cost of educating a pupil one year in the Omaha public schools is approximately \$115. This estimate is based on the average daily attendance. The average daily attendance in the Catholic schools is approximately 7,016. Hence the saving to taxpayers amounts to \$806,840 a year. The average cost per pupil in the State of Nebraska is about \$98 a year, according

(Continued on page 34A)



10 public schools in this city are equipped with

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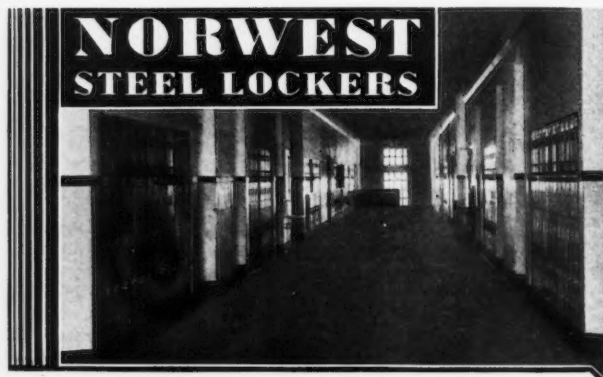
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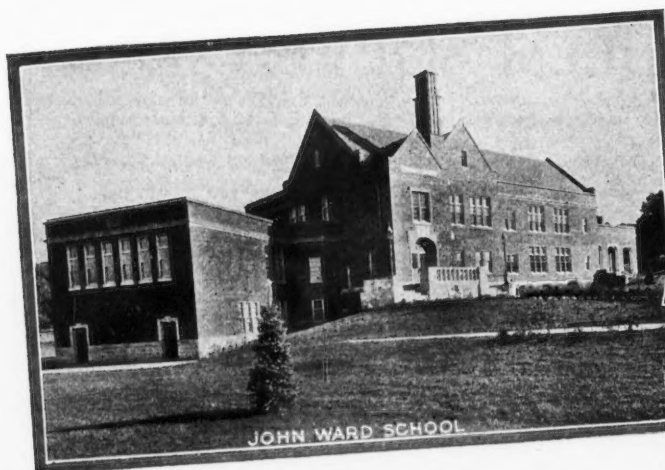
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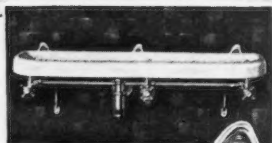
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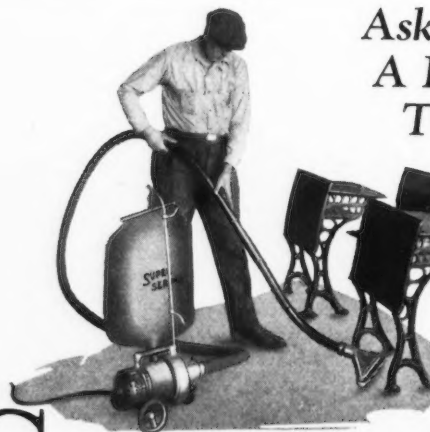
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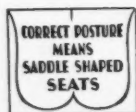
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(Continued from page 30A)
to report issued by the state superintendent in January, 1928. On this basis the Catholic schools of the diocese of Omaha are saving the taxpayers of the state, \$1,220,000 every year.

Duluth Diocesan School Survey

The diocese of Duluth, Minn., has 146 teachers (144 religious, 2 lay), teaching 4,626 pupils in diocesan schools. Of the 443 pupils graduating in June, 1929, 203 entered Catholic high schools and 222 public high schools in the fall of the year, is the report of Rev. E. Lemire, diocesan superintendent of schools.

Milwaukee Archdiocesan Schools

The Milwaukee archdiocesan high schools under the direction of Rev. Joseph Barbian, superintendent of schools, have this year a 12-per-cent increase in enrollment over 1928. Father Barbian reports a total enrollment of 56,674 in all the Catholic schools of the archdiocese, an increase of 1,750, or 3.2 per cent, over the enrollment of 1928.

Syracuse Diocesan School Enrollment

In the diocese of Syracuse, 19,056 pupils have taken advantage of Catholic-school training. The diocese has provided 493 teachers (456 religious and 49 lay), in 51 Catholic schools.

Three schools have only four grades; one seven grades; 31 eight grades, and 16 twelve grades. Three parishes opened new high schools in the fall of 1929. Three new grade schools were opened. One school has added the fifth grade.

142,673 Pupils in Chicago Archdiocesan Schools

The archdiocesan school board of Chicago, under the direction of Rev. Daniel F. Cunningham, has reported a total enrollment of 142,673 pupils in September 1929 in the 469 schools of the diocese.

The diocese enjoyed an increase of enrollment of 4,867 pupils in the elementary schools and 1,978 in the high schools. The faculty of the elementary schools numbers 3,965 (3,479 religious, 89 lay, 402 special teachers). The high-school teachers number 999 (739 religious, 135 lay, and 105 special). The colleges report 713 teachers and 11,380 students.

Ten new elementary schools received pupils during the year. One high school, Providence High School for Girls, with a capacity of 1,200, opened in the fall of 1929. The elementary-school graduates numbered 12,377, 41 per cent of these enrolled in Catholic high schools in the fall of 1929.

Covington Diocesan Report

The 53 parish schools in the diocese of Covington have drawn an enrollment of 12,370 pupils from a population of 64,000 Catholics, is reported by the diocesan school report for 1929.

Coming Conventions

—The eighth annual convention of the Catholic Rural Life Conference will be held in Springfield, Ill., the week of August 25, this year, was announced by Rev. Edwin V. O'Hara, director of the Rural Life Conference, N.C.W.C.

The convention will discuss religious education for children attending public schools, the results of religious vacation schoolwork, the new curriculum for the 1930 religious vacation schools, and the report of the study of rural Catholic high schools, which was carried on this year.

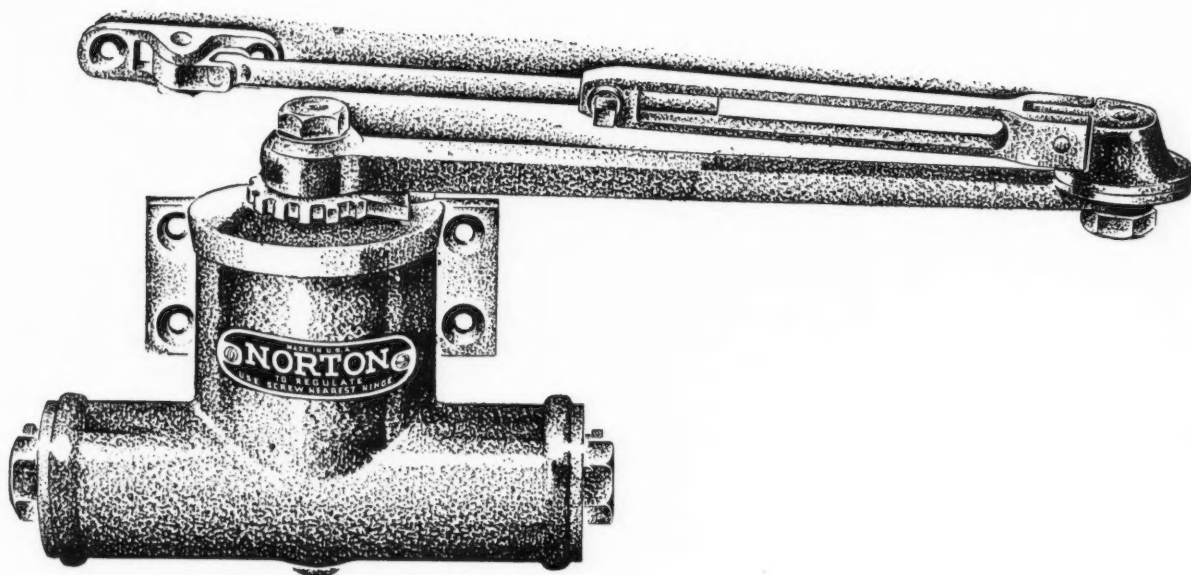
—The National Catholic Alumni Federation will hold its fourth convention at the Mayflower Hotel, Washington, D. C., April 25. Conferences and seminars for the study of alumni organization will feature the program.

—The International Kindergarten Convention will meet in Memphis, Tenn., April 21-26.

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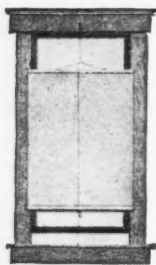
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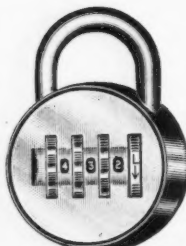
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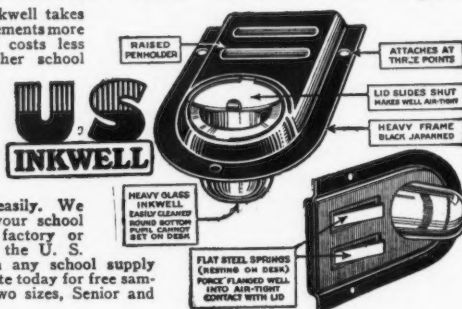
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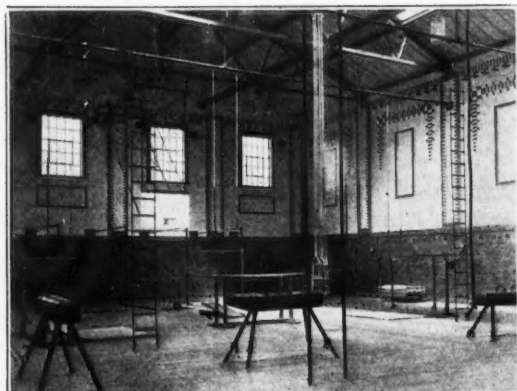
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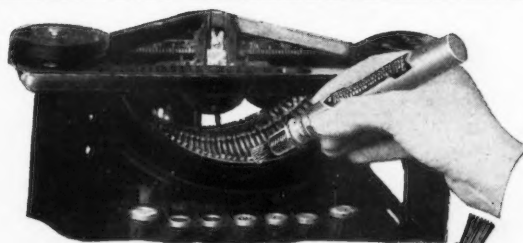
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